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CSB



NOTES ON THE HISTORY OF THE  
CONGREGATION OF PRIESTS OF  
SAINT BASIL — COLLECTED BY  
ROBERT JOSEPH SCOLLARD, CSB

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BASILIAN FATHERS  
Toronto 5, Canada

The Curia  
21 St. Mary Street

May 24, 1950.

Dear Father Superior,

The centenary of the Basilians in America, which is at hand, will necessarily take account of three separate events, viz the arrival of the first Basilians, the founding of our first house, St. Michael's, and the opening of our first Church, St. Basil's. The centenary dates are 1950, 1952, and 1956. No doubt the principal public celebration should take place in 1952, but the other events are also sacred to us, and therefore some ceremonial observance of our arrival is in order this year.

It has been decided that this observance should take the form of a somewhat more elaborate celebration of the feast of St. Basil. His Eminence James Cardinal McGuigan has graciously consented to sing a Pontifical Mass of Thanksgiving and attend the St. Basil's Day Dinner, to which we invite representatives of all Basilian houses, and the pastors of the archdiocese of Toronto. The Cardinal has also asked the Holy See to signalize the centenary of our arrival by a special letter of praise.



In the early afternoon following the dinner, the new grounds of St. Basil's Seminary will be blessed. The Seminary itself will be under construction throughout the year, as also will be St. John Fisher College, and the new Catholic Central. And we must also record as notable centenary events the dedication of the new St. Michael's College School, and the golden jubilee ceremonies of St. Thomas High School, both at the end of the Summer.

We have therefore many reasons to thank the Giver of all good gifts on St. Basil's Day, 1950.

Faithfully yours in Domino,

E.J. McCorkell, C.S.B.  
Very Reverend E.J. McCorkell, C.S.B.  
Superior General  
The Basilian Fathers of Toronto.

(Transcribed from the copy of this circular letter in the General Archives of the Basilian Fathers.



Father H.S. Bellisle  
June 6, 1933.

3

ST. MICHAEL'S COLLEGE  
Toronto 5, Canada

Superior's Office

June 6, 1933.

Very Reverend H. Carr, C.S.B.,  
21 St. Mary Street,  
Toronto-5.  
+

Dear Father Carr:—

The English staff of St. Michael's plans to hold a conference on June 26th — 28th, during which papers will be read and discussions held on various topics relating to the study and teaching of English Literature. It is felt that Catholic thought can be brought to bear upon the subject to a much greater degree than has hitherto prevailed, and the papers read in the Conference will expose and exemplify this point of view.

I extend to the members of your staff a cordial invitation to participate in this Conference. May I also ask a memento in your Masses that this Conference held during the Octave of the



Father H.S. Bellisle  
June 6, 1933.

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Feast of the Sacred Heart may contribute  
in a humble way to the restoration of  
all things in Christ, for which the  
Sacred Heart burns with infinite  
yearning.

Faithfully yours in Xto,

H.S. Bellisle

Superior  
St. Michael's College.

HSB:MH

(Transcribed from the original in the  
General Archives of the Basilian  
Fathers)





Father Nicholas Roche  
April 26, 1901.

5

ST. THOMAS COLLEGE

under the auspices  
of  
The Fathers of St. Basil

Franklin Avenue  
Tuition: and Caroline Street  
Preparatory, \$3.00 per month  
Academic, \$5.00 per month

Houston, Texas, April 26th.

Dear Miss McManus

Your more cheerful letter came a short time ago. I was rejoiced to learn that your spirit is more elastic than your despondent letter betrayed. El Campo — as deserts are wont — will either make you a saint in principio or worldly lady in exitio. This El Campo was a most peculiar business. God works in mysterious ways. Wait until you read the El Campo episode from God's end of the line. It will be a revelation for you.

You have not given me any account of your state of mind for some time. What are your resolves? Are your determinations to enter the sisterhood as unshaken as before? Why do you start at the question? Have you finally decided



Father Nicholas Roche  
April 26, 1901.

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to come to Houston before you enter? Why have you changed your mind? Examine that motive. I am very sorry you could not come at Easter. Now let me know anything that you are pleased to un-part. Ask all questions at once. I wish I could do something for you to make you assured.

Now here is a secret. You are obliged by all solemn pledges to keep it. I expect to leave Houston and Texas soon and in autumn. Such is the decree of my superiors. They have the unwise notion that the work in St. Thomas is too small for me. I have protested, but in any case I shall go north on the first day of June. The Community Chapter assembles on the fourteenth, the feast of St. Basil and since I am a member I must go. Good bye.

God bless you.

The wish of yours in Mary's Heart,

N. Roche.

(Transcribed from the original in the General Archives of the Basilian Fathers)



Father Vincent Fullerton  
June 19, 1959.

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BASILIAN FATHERS  
402 Augustine Street  
Rochester 13, N.Y.

June 19, 1959.

Dear Bob:

It is 8 a.m. The novices pulled out at about 7.35 a.m. They went by a chartered Eastern Greyhound Bus. They are travelling through Canada crossing into Michigan from Sarnia at Port Huron. A photographer from the Catholic Courier-Journal was on hand to take pictures. Some confreres also took pictures. The library was packed in 60 cartons and sent ahead by truck transport. All personal belongings, including trunks, went on the bus this morning. The bus cost \$325 and they hope to eat supper in Pontiac. On board at departure were Father Grescoviak and 22 novices.

Messrs. Warden, Hosko, Dulock, Cronin, Seguin, R. Barry, Paradise, Quinlan, Mitrano, Johnson, Judd, Boykin, Morro, Leddy, Fitzgerald, Yazback, Pasnak, Kiessling, Galvin, Benwitz, Blackburn and Connolly.

Father Billie McGee went down a week ago. Hope this is what you want.

Vin.



Father Vincent Fullerton  
June 19, 1959.

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(Letter from Father Vincent Fullerton, written at the request of Father Robert Scollard, giving information about the departure of novices from the Rochester Novitiate, being closed, for the new Novitiate at Pontiac. Transcribed from the original deposited in the General Archives of the Basilian Fathers)





Bishop Byrne  
July 13, 1944.

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DIOCESE OF GALVESTON  
Chancery Office  
Galveston, Texas

Rev. H.P. Coughlin, C.S.B.,  
Toronto, Canada.

Dear Father Coughlin:

I am returning the testimonials. You have a fine bunch of boys. I am just wondering how many we are going to get for ourselves, out of that great attendance at St. Thomas'. If things keep on, I shall be obliged to borrow a few Basilian Fathers every Sunday such priests of yours as may be here at St. Thomas' are helping out every Sunday. I think many of them say two Masses.

Our teachers at the Seminary at La Porte, are also out every Sunday, the only man half free and half slave is the Bishop of the Diocese. And, he recently had to go out two successive Sundays to fill in vacancies in parishes.

Vocations are badly needed, both to the priesthood and for the religious life of our women.

With all good wishes,



Bishop Byrne  
July 13, 1944.

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Yours faithfully in Christ,

+ C.E. Byrne  
Bishop of Galveston.

July  
13, 1944.

(Transcribed from the original in the  
General Archives of the Basilian  
Fathers)



Father Henry Carr  
February 3, 1952.

11

CATHEDRAL OF THE HOLY ROSARY  
646 Richards Street  
Vancouver, B.C.

Dear Father McCorkell,

Where did I get  
my theology?

I wrote the Honour Matriculation and Scholarship Examination in 1897. That Fall I came to Toronto and got a job. Times were hard. I never thought of a university course. Neither did I ever think of the priesthood. I may as well say now that I never thought of being a priest until four months before I entered the Novitiate. One day after Mass Father Hand told me he had been speaking to the Archbishop (Walsh). The latter said if I would go to the Seminary after I got my Third Class certificate he would send me to Rome until I was old enough to be ordained. Right on the spot I declined; did not consider it.

During that Autumn Mother Dorothea, who had been for years superior in Oshawa, sent for me to come to St. Joseph's Convent to see her. When I saw her, she told me there was a chance to teach German at St. Michael's. She sent me to Father Frachon who would (and did help me). Father Frachon



Father Henry Carr  
February 3, 1952.

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brought me to Mr. (John) Ryan. Mr. Ryan always remained in my memory as one of the handsomest men I ever saw, none more so. His room was on the top flat over the front door.

He asked me could I teach German. Mr. Lesch had been teaching it up to that. It was a class in matriculation, pass Junior. I had only had one year of German, pass matric. I was 17. I told Mr. Ryan. He said, "I will take you to Father Teefy. Tell him you can teach it." "Don't be afraid or diffident." I was willing to jump at any chance. It was arranged I would take the class. Harry McKenna and Greg Kernahan were two of the class. Joe Hay was another. I would board in, as a student in Rhetoric class. I had no idea what that meant. So I did. They all passed the German.

Next year I became a full-fledged member of the staff, wore the soutane, and taught the whole matric class, everything. (Frank Foy, Jack O'Sullivan, George Roach). For myself I had no plans, did not know where I was going. I only knew I loved it. I took no classes. By the end of the year I began to see things. I learned that my Honour Matric was equivalent to First Year. In April I went to see Brebner. He explained that I was eligible for Second Year except that I lacked Physics. The





Father Henry Carr  
February 1952.

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exam in Physics was a week off. I had never taken it. I went at it and passed.

By September I knew enough to want an honour course. Brebner explained that I could transfer from the General Course to an honour course if I took both courses of the second year. He did not think it feasible. When I told him I could not attend at all, that I had to teach full time, take recreation every fourth week, and dormitory every other week, he was sure. However, fools rush in, and the ignorance of youth. I was confident. What honour course?

I was better in mathematics than in classics; had had only two years Greek. I had sense enough to know I could not do mathematics by myself. Classics was the choice. I never really worked until that year, worked on a timetable and did not lose a minute.

I made it. Only Third Class in Classics, but I made it. I nearly killed Pickett, Jim Hayes, Johnny Duggan, and others reading for me during exams, reading translations.

Now we are in a position to take up the question.

I had hear others talking about direction. I went to Father Teefy. He asked me what I intended to do. I did not know.



Father Henry Carr  
February 3, 1952.

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He told me to pray. I prayed. One day all of a sudden, it came to me to be a Basilian. That would be in April or May of the year just described.

I told Father Teefy. Oh, by the way, in that second year there was a course in Logic and one in Psychology. Father Teefy was to teach them. The Stoneyhurst series were the textbooks. I don't want to do Father Teefy any injustice, but they were only token courses of lectures, perhaps half a dozen or so for the whole year. Judge Jack Mulcahy took them with me. Talking about the Novitiate, Father Teefy told me the Community would send me to Varsity to finish my course, and I would go into Theology. That was in 1900. In June I think it was, 1901, a chapter was held. The French-Irish fight was bitter.

The night before I was to take my vows. Wait, I am a little ahead of myself. When the appointments appeared in August I was slated for St. Michael's without qualification. This meant I would not be attending Varsity. It was then that Father Cushing and Father Kelly called me in and urged me to make the Community stick to Father Teefy's promise. He had evidently forgotten that he had promised I would enter Theology. He went by my record and very sensibly saw I had had no Philosophy.



Father Henry Carr  
February 3, 1952.

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I was in no mood to protest. I was willing to abide by the command of the authorities. However, I did tell Father Teefy. The upshot of it was that I was booked for Varsity.

As for the Theology I think I just went to class without saying anything about it. My main reason for wanting to take Theology was that I did not want to be separated from Pickett and Costello.

The theological seminary was at the Novitiate. It had been there in the year 1897-8. Of that I am sure. Whether that was the first year or not, I am not sure. I think it was. Before that it was at St. Michael's. Again, I don't know for how long.

One of the central points of clash between Marijon and his opposition was the matter of secular education for Basilians. Marijon was against sending them to the University. My case was crucial.

I filled in teaching at St. Michael's for a couple of weeks. Then I went out to the Novitiate (Seminary). I had 9:00 lectures at Varsity every day, also 12:00-1:00 lectures. That meant I had to leave shortly after breakfast, walk both ways and be back at 1:30. I'd be famished and eat so much I could hardly walk upstairs. As I recall it



Father Henry Carr  
February 3, 1952.

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now, I did not sleep. But I was useless, helpless. When I recovered I did an hour or two of work at classics. I attended dogma class at 5:00. It was understood that I did not have to prepare. I was there in body. Father Cushing taught it.

Word came just before Christmas that there would be an exam on all the work covered. Of course I knew nothing. But Father Kelly, Superior of the Seminary, insisted that I write it anyway. It was imperative for the course. I wrote it. I leave it to you to imagine what my paper was like. I never heard the results. Maybe I got a good mark. I have often thought of that examination. That dogma class was the only one I attended that year.

At Varsity I obtained Second Class. It was unexpectedly good, when you consider that I went straight from high school into Third Year Classics.

I don't remember about the dogma class after Varsity exams. Probably I did something.

The next year Father Kelly and Father Cushing were gone. Father Heydon was superior and staff of the seminary. The abbé taught moral. For me it was the same as the previous year, except that





Father Henry Carr  
February 3, 1952.

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after Christmas I moved down to the College for three months, during which I took no seminary classes at all.

After the exams were over in May, Father Heydon announced an exam in dogma. I forget how much it covered, or even what tract or tracts. This time it was to be oral. Father Prachon would examine. I had been to no classes. Father Prachon would be out on Monday morning. I talked it over with Tommy Moylan. He thought I could do all right. It was Tanqueray. If he and I worked together, and if we did get 25 (twenty-five) pages an hour Saturday and Sunday we could finish the work. That is what we did. We would turn a page. I would say to Tommy: "What is on these two pages?" He would tell me. We would turn the next page.

Monday morning I was the first one called. I missed the first question: "What is Theology?" Did not satisfy him. That was the only question I missed. I was with him an hour and a half. At the end he said: "You know this well." I said, "Of course I do."

So much for those two years. The next year I was at Assumption. Taught full time, dormitory and recreation. Theology 8:05 - 8:55 a.m. six days a week, three for dogma, three for moral. Father Ferguson taught both. We did not have to prepare it. I didn't. You knew



Father Henry Carr  
February 3, 1952.

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when it would be your call. Even that only meant a word or two at the start. The old man (he was as old as you are now, nearly) took over. I was there a year and a half. We covered nearly all of both moral and dogma. When we finished a tract, an examination followed. We were distributed among the priests for individual oral exams. Powell saw to it that I was assigned to him. He would give me a good cigar, light one himself. I don't remember if we ever mentioned the tract at all. If we did it was only a token mention. I always got full marks.

I forgot to mention that in Fourth Year at Varsity I got First Class Honours.

I might also mention that in April and May of that Fourth Year I afterwards thought and still think that I had worked so hard that I had a sort of breakdown. I could not study even during the exams.

After Christmas of my fourth year theology they transferred me to Toronto. I attended no classes in theology. Nobody bothered his head. All through I am thinking neither of praise or blame. It is a simple statement of fact about the forgotten past.

There is another side to it. In my second year on St. Clair Avenue we had



Father Henry Carr  
February 3, 1952.

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conferences in theology one evening a week. These were something I remember vividly and with great pleasure. It was a real seminar. It was the Oxford round table group in the most perfect form. I have often heard and read about those seminar and discussion groups as the models for learning and mental development. I never knew of any actual cases that could compare with those theological conferences. They were the ideal actually realized in the concrete. There was nothing planned about them, nothing guided, nothing artificial; they were spontaneous. We had no idea what we were doing. Each night our sole concern was the subject of the moment. Moylan, Drohan, Pickett and myself, Father Heydon. No inhibitions, free as the air. I cannot imagine the same thing taking place with any priest other than Father Heydon. He was perfect. The others treated him as one of themselves. We argued him into a corner and down, as we did each other. He took it all in good part, enjoyed it, encouraged it. We never were disrespectful, never lost our regard for him.

I learned there to think, to debate, to detect quickly any weakness in arguments and to find the answer and express it at once. I learned this unconsciously and most important I practiced it; until it became a habit I never lost.



Father Henry Carr  
February 3, 1952.

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For years now I have believed that I owe more to Father Heydon for whatever formation I have than to any other man.

When I went to Assumption, I carried with me the ideas and practice of the seminary (?) into the college conferences. It was not till years later that it occurred to me, wasn't it brash? for a young theologian to argue with priests, some them old priests and learned, on an even footing. At the time it never occurred to me that it was bold; nor did the priests seem to take umbrage at it. There were great battles, every conference. FatherMc-Brady was superior. He prepared the conference carefully; he always came armed cap-à-pie with formidable tones. Almost always after the conference was over, he went to his room, looked up other authorities and came upstairs to the rest of us with an armful of books; and the conference was renewed.

All through later years I think the weekly conferences were invaluable. Now I must tell you about Purcell. In my Greek philosophy course I used to go as far as Aristotle and stop. I thought the students got Aristotle in their thomistic philosophy. When Purcell came, about 1910, I used to go to him with my difficulties in Aristotle, and theology came up constantly, as a matter of course. He was brilliant, had made a distinguished course at the Grand Seminary. They said he was the





Father Henry Carr  
February 3, 1952.

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only man the Sulpicians were ever known to invite to join them.

For all the years he was in Toronto we talked philosophy and theology innumerable hours. It would be hard to overstate the amount of time we spent thus, talking and arguing. Others often took part, particularly Meader. Purcell never tired of talking. His pleasure was not unmixed with suffering. He felt he had the responsibility of defending orthodoxy and he was often hard put to do it. He would twist and squirm and cheat and get mad. But he was so intellectually honest, he would have to confess later how crooked he had been.

Well, this will give you an outline of where I got my theology. Best prayers,

Always, In Our Blessed Lord,

H. Carr, C.S.B.

(Transcribed from the original in the general archives of the Basilian Fathers)



W.P. Thompson, Feb. 29, 1952.

22

UNIVERSITY OF SASKATCHEWAN

Saskatoon, Saskatchewan

President's Office

February 29, 1952.

Rev. Father Henry Carr, C.S.B.,  
c/o Archbishop's House,  
646 Richards Street,  
Vancouver, B.C.

Dear Father Carr:

As you know we have a joint committee of the Senate and Faculty of this University on the award of honorary degrees. The committee wishes to recommend to those bodies that you be awarded the honorary degree of LL.D. at our next Convocation which will be held on May 9. We sincerely hope that you will consent to receive this degree. I need not say that it will give me great personal pleasure to see you receive the degree.

It may be taken for granted that a recommendation by the committee will be approved by the Senate and Faculty and the degree awarded. But no announcement can be made until after those bodies have acted, and the Senate does not meet until the day before Convocation.



W.P. Thompson, Feb. 29, 1952.

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I should also add that according to our regulations an honorary degree cannot be awarded unless the person to be honored is present to receive it.

Sincerely yours

W.P. Thompson,  
President.

WPT/ms

(Transcribed from the original in the general archives of the Basilian Fathers)



Father Eugene Durand  
October 23, 1931.

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Pension St. Charles  
Annonay, Ardèche,  
France, 23 oct. 1931.

Very Reverend and Dear  
Father Superior General,

I am sorry to have to inform you that  
Father V. Marijon, our Superior here,  
who was 80 years of age on the 5th of  
July last, died on the 21st inst.

For some weeks he felt a disgust for  
any kind of food and the Doctor could  
not make out his case. There was an  
ulcer in his stomach and it was dis-  
covered only two days before his death.

As agreed once formally and also to  
avoid delay, I have my confreres here  
to say twice the Masses as I am not  
sure of the correct number you are.  
When Fr. Walsh sends me the cheque at  
the rate of one dollar for each of  
your confreres, I shall, if required,  
rectify the number of Masses to be said  
here. If you remember, the agreement  
is that two Masses are said for each  
of your confreres, but one dollar only  
is sent for each member.

Having heard of the death of Fr. Aboulin  
two Masses have been said here by each  
of us.





Father Eugene Durand  
October 23, 1931.

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From the papers I see that Canada suffers also of depressed trade and I am afraid that this has likely lessened the numbers of your students.

Wishing you and all every blessing for your leadership, undertakings and work with kindest regards I remain, yours very respectfully in Xto.

E. Durand.

(Transcribed from the original in the general archives of the Basilian Fathers)



Father Edward Allor  
July 2, 1957

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St. John the Baptist Church  
Amherstburg, Ontario

Dear James,

Greetings! To wit: a few incoherent but pertinent memories and impressions of Father Edmund Toussaint Burns, from one of many who knew and admired him. It wasn't easy to get to know Father Burns real well. You had to loom more than once into his somewhat stern visage to detect the vast wealth of gentleness and kindness that it concealed. You had to live with him, to discover the great sense of humour that effervesced unceasingly behind that very fragile iron curtain of seriousness. I don't recall ever seeing him laugh; and his face rarely broke into a full smile. But how he could chuckle whenever his sense of humour was provoked! And that was often, because his humour could be triggered by any situation. Many instances could be cited in testimony of his good natured wit and ready repartee. Suffice to mention only one. Was it in 1926 that the Community was electing delegates to a forthcoming Chapter? Whatever the time, the place was St. Anne's Rectory in Detroit, and Father Burns, together with his rookie curate, had gone over from Assumption on the ferry...of happy memory. Father Coté, who had not earned a reputation for



careful driving, had driven over with his famed Model T of ancient vintage. At the end of the balloting Father Côté, brushing the cigar ashes from his lap onto the floor as he arose from his chair, announced that if anyone wished to ride back with him, "they would be welcome." To which Father Burns responded gravely, "I'll say they're welcome." Once he was put temporarily in charge of the Scholastics at the College, while the Superior was away. After evening prayer he announced with great show of sternness, "There will be meditation at ten to six in the morning...whether I am there or not." He was a punster, too, but not by profession. He needed no script or manufactured situation to launch him into a play on words. The pun flowed as spontaneously from his ready wit as water from an artesian well, and was equally refreshing for that reason. And for that reason, too, it would be indiscreet and futile to quote here even from the best of his puns; because the pun without the flavour of Father Burns' own delivery would lose its pungency. (Mr. Editor, you'll have to do a lot of expunging here!)

If I began on this note of Father Burns' humour and wit, it was not because he had no greater claim to the affection and admiration of his confreres. He was first and foremost, as everyone knows, a saintly priest, an excellent teacher



Father Edward Allor  
July 2, 1957.

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and a great spiritual leader. He was not a show man. He did his work quietly and efficiently. Without benefit of academic degrees, he was withal, a learned man, with a scholarly mind. Though he had no formal training in pedagogy, as a teacher he was excelled by none of his contemporaries. He had a firm grasp of his subject matter, and all the common sense and humour that make for successful teaching. But for frail health and a rather untimely death, he would have set a difficult pace throughout those years for all his confreres. As a Pastor of souls he also set a shining example. His kindness, patience and understanding won the love of all and incurred the dislike of no one. His sermons were not eloquent or dramatic. They were simple homilies, clear and persuasive, whether delivered in English or French. To this day his memory is revered, and his picture still occupies a place of honor in many a "Sandwich" home.

If Father Burns was first of all a spiritual man, neither was he lacking in the practical knowledge of parish administration. He could deal efficiently with the problem of brick and stone and finances, and promotion, that confront every Pastor. He tackled these problems with imagination, with vigor and courage...and with success. The beautiful Church of the Assumption bears testimony in many monuments to his administrative ability. The present





decoration, renovated in the forties, was negotiated and financed by him in 1925. The Communion rail, of exquisitely carved Italian marble bears witness to his promotional ability and good taste. He was perhaps the first pastor of the time who had the courage to declare the "open-door policy" in the pew, when the horse was already obsolete and Canada had long since taken to its wheels, and was demanding unchallenged seating privilege in any Church the faithful might wish to visit. Many will remember the "stalls" which once flanked the main sanctuary and served as cloisters to screen the College boys who used to attend Mass there, from the amorous glances of the parish lassies. This was before co-education had raised its pretty head at Assumption College. Anyway, at a time when the people of Sandwich had not yet become accustomed to more than one change at a time, Father Burns transformed these ugly and long obsolete stalls into beautiful side sanctuaries, opening into the nave of the Church by graceful gothic arches that now look as if they had been blue-printed into the original design of the Church. Father Burns had also earned a wide reputation as a "tinkerer", or, "do-t-yourself man". Before the modern power and precision hand tool had made mechanics of almost everyone, Father could execute a masterpiece of furniture or bric-a-brac with hardly more than a



Father Edward Allor  
July 2, 1957.

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pocketknife and a gimlet...and his pipe. He was a sound sleeper and very difficult to awaken in the morning. His "Big Ben" clanging into his ear he found utterly inadequate to rouse him for meditation. He obtained a large four-inch winding bell, which he ingeniously attached to the clock in such wise that the clock-winding key would trigger this bell as it rotated...and it worked. The clock was eventually retired from active service, but the bell was later mounted at the head of the rectory stairway, where it still serves to summon members of the parish staff to "parlor calls."

Father Burns was only forty four when he was stricken with pneumonia in the spring of 1928. It was related by those who watched at his bedside, that in the delirium brought about by his high temperature he seemed to imagine that he was saying his Mass; and that he was mumbling the words of Consecration when he passed away on May 12, 1928...R.I.P.

Jimme, please feel free to change or delete...or entirely liquidate the above. Two sisters of Father Burns, Mrs. McCarthy and Bensette, are collaborating with me, and what they come up with could well prove sufficient by itself. As soon as I receive the same, which (never came) should be before the end of this month, I will foreward it to you.



Father Edward Allor  
July 2, 1957.

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Sincerely yours in O.L.

E.W.A.

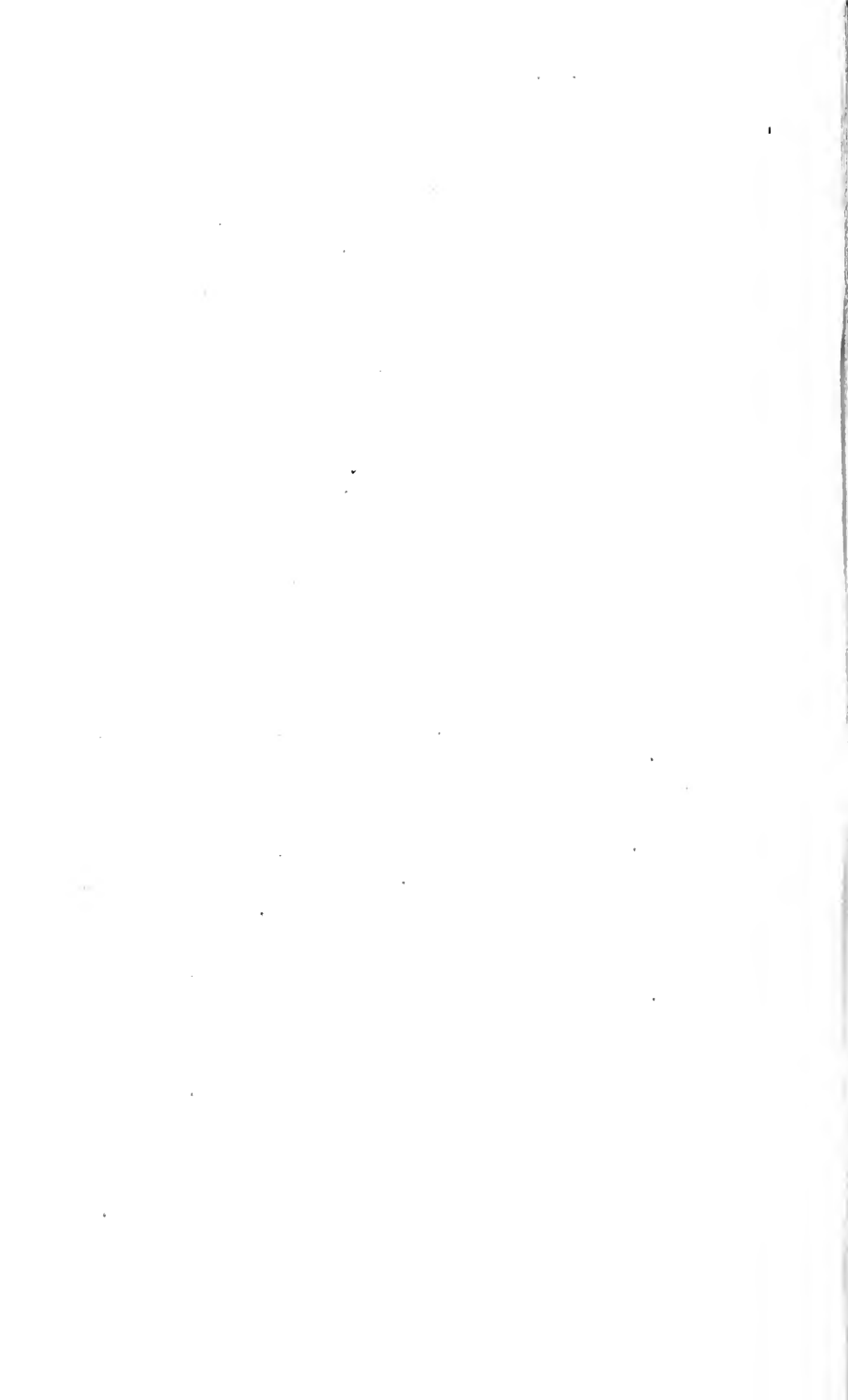
(Letter written by Father E.V. Allor to Father James Embser, then at St. John Fisher College. Father Embser was preparing a biography of Father E.T. Burns which was published in the Basilian Teacher, v. 2 (April 1958) p. 17-19) Transcribed from the carbon copy kept by Father Allor.)



Last week in Providence Hospital the Reverend James H. Whelan, principal of Catholic Central High School, died after a brief illness. To many of this parish and of this city who knew Father Whelan in his educational activities the news of his death came as a distinct shock. Since 1934 he had been head of a school which combined Holy Name Institute of this parish and Catholic Central, which had been attached to Holy Rosary Parish. Under the direction of Father Whelan, Catholic Central grew into the largest Catholic boys' high school in the state.

In the local newspapers which carried the story of Father Whelan's death the following facts could be found: He was born in Westport, Ontario, Paril 27, 1903. He completed his education at St. Michael's college in Toronto and then entered the Congregation of St. Basil. In December, 1929, after studying Theology at St. Basil's Seminary, Father Whelan was ordained. The next few years were spent as a teacher at Aquinas Institute in Rochester, New York. Father Whelan then came to Detroit where, as has been mentioned, he became principal of Catholic Central, a post which he had held since.

Those who were acquainted with Father Whelan must find such a skeleton account of his career woefully insufficient. One can no more learn of a man by reading





the dates on his tombstone than he can learn history by memorizing tables of chronological data. To the students of Catholic Central, Fr. Whelan was much more than a mere automaton in the administration of school affairs. His loss was a personal one.

In his funeral sermon, the Very Reverend H. Carr, Superior of the Congregation of St. Basil, made this statement about Fr. Whelan: "In all the years of school, college, and seminary he never did anything which brought on him any reprimand whatever. He was a faithful religious, a good priest." Fr. Whelan was constantly active in the spiritual guidance of students. At the opening of the combined school in 1934, his address to the students stressed their responsibility to themselves, to their families and communities and to their God. Four years later, when the first class to complete its entire course at the new school was graduating, Father Whelan, in his parting message, urged the further responsibility of prayer in words that are even more pertinent today than when written, "the increasing troubles of the world, the fury of Satan, the madness of the people, the wars and rumors of war, the new paganism spreading throughout the land, all united to demonstrate the necessity of prayer... Now wenn prayer is so badly needed, you to whom God has been so good must raise your voices without ceasing to heaven."



Father Whelan never lost "the common touch". This is not to say that he forgot the dignity of his position and vocation. But it does mean that he was more to the students than a remote figure that pressed buttons on the office desk and signed report cards. During his more active years he could be seen after hours, with a group of students in friendly discussion on other than academic subjects. He inspired boys with the confidence that he had their welfare at heart and they responded by bringing to him their personal problems. Any unfortunate who had to be taken to task could be sure that while "on the carpet" he would be given generous consideration. In the classroom Father Whelan was no Simon Legree who made his students slave over distasteful tasks. Many a freshman who timorously approached the brain racking problems of Algebra remembered longer that "x" represents an unknown quantity because of Father Whelan's uproarious stories about the mysterious Mr. X.

Catholic Central will long bear the impress of the man who was its principal during the school's formative years. Where education becomes a mechanical process the teacher devolves into a machinist who has no contact with his material, whose only duty is to oil the wheels that turn out the grist. The product of a per-



sonalized education differs from that of a mechanical education as a hand wrought article differs from one that is machine-stamped. Father Whelan was largely responsible for the closer bond between staff and students which is an outstanding feature of Catholic Central. This rapport accounts for much of the amazing progress which the school has made in both scholastic and extra-curricular activities.

Father Whelan accomplished what he did because of his ability to deal with people. They were attracted by his sense of humor. However, his was not the proverbial "loud laugh" but rather the genial humor that bespeaks an intelligent good nature. At St. Michael's stories are still told of the merriment he provided during his student days there. People liked him instinctively because they recognized in him a friend. Never was there a better example of the maxim that in order to have a friend a man need only be one.

(The Hour, the organ of parish moment, Blessed Sacrament Parish, Detroit. Vol. XXVIII, No. 19, Thursday, June 13, 1940, p. 1, 4. Transcribed from the copy in the General Archives.



Father Whelan's last rites were held in Blessed Sacrament Cathedral at 10:00 a.m. Saturday, June 9. The local clergy were present in large numbers; present-day students and many former students of Catholic Central filled the church. A Solemn Requiem Mass coram archiepiscopo was celebrated by the Rt. Rev. John J. Connolly, with Father James Embser as deacon and Father James Martin as subdeacon. Assistant deacons to the archbishop were Rev. Joseph Whelan and the Rev. William Roach. The Rev. Joseph Lemire was Assistant Priest; the Rev. Joseph Donovan, Master of Ceremonies; the Rev. Frank Walsh, C.S.B., and the Rev. John McIntyre, C.S.B., Acolytes; the Rev. H. Mallon, C.S.B., Bookbearer; the Rev. Francis Burns, C.S.B., Mitre bearer; the Rev. F.S. Ruth, C.S.B., Candle bearer; the Rev. G. McAlpine, C.S.B., Crossbearer. The Rev. Arthur Reckinger was Second Master of Ceremonies. Pall bearers were the Rev. J. McGahey, C.S.B., the Rev. E. Lee, C.S.B., the Rev. A. Brown, C.S.B., the Rev. B. Regan, C.S.B., the Rev. H. Nolan, C.S.B., and the Rev. E. McMahon, C.S.B.

The Very Reverend H. Carr, Superior General of the Congregation of St. Basil, preached the funeral sermon. His text was, "The priests of the Lord offer incense and loaves, and therefore they shall be holy to God, and shall





not defile His name." (Levit. XX)  
 Father Carr dwelt upon the awe-inspiring dignity and power of priests. Then he passed on to personal recollections of Father Whelan, ending with a message of consolation to the bereaved and the age-old prayer of the liturgy — "Requiescat in pace."

(The Hours, the organ of parish moment, Blessed Sacrament Parish, Detroit, Vol. XXVIII, No. 19, Thursday, June 13, 1940, p. 1. Transcribed from the copy in the General Archives)



Allor, Edward W., 1913-17; 1920-21  
Bézaire, Theo, 1892-3; 1897-98, ex-CSB  
Burns, Edmund T., 1900-04  
Beuglet, Luke, 1902-04  
Boucher, Adolphe, 1903-08, ex-CSB  
Bondy, Louis J., 1905-06; 1907-10  
Bart, Peter J., 1914-17, ex-CSB  
Benner, H., 1914-17, ex-CSB  
Burns, Francis L., 1917-27

Collins, John B., 1884-85  
Collins, Charles, 188-93  
Coughlin, Hubert, 1921-24  
Coté, Alfred J., 1871-76

DuMouchel, Albert J., 1870-73  
Denomy, Alexander J., 1916-23  
Dwyer, Wilfrid J., 1915-22

Forster, R. Francis, 1890-96  
Forner, Benjamin, 1913-17, ex-CSB  
Glavin, John J., 1910-16  
Guinan, Vincent J., 1912-20  
Garvey, Wilfrid J., 1913-21  
Heydon, Thomas J., 1879-81

Kennedy, Vincent L; 1913-17  
LeBel, E. Carlisle, 1913-17  
Lajeunesse, Ernest J., 1917-23  
Lynch, M. Stanley, 1916-21; 1922-23  
Moylan, Thomas V., 1899-1900  
Nigh, William, 1920-23  
O'Rourke, Thomas P., 1908-09  
O'Donnel, Joseph L., 1920-23  
Plourde, Emil, 1895-99

(Transcribed from a list of alumni in  
a manuscript of the Archives of Assump-  
tion University)



Forsan et hanc olim meminisse juvabit.

Attracted by an article in the daily paper I began to muse over the ancient traditions of old Assumption, and it occurred to me that it might be a good thing to set down, in more or less order things and events as they occurred in the year of 1888. It is a rather long cry to those days, but it may not be uninteresting to the present generation to know how we lived in the ancient days though they may not be able to realize what it all meant to us who experienced the pioneer days of College life in Sandwich and are still in active service, with prospects of remaining so for some time, at least.

Considering that the ordinary boy is fond of athletics perhaps the most attractive article might be dealt with at present is the subject of College sports as played in Assumption College in the two last decades of the last last century. Other items of College life may be considered later if opportunity permit, for it is a mistake to allow the history of the old days to fade into oblivion for want of recording.

I am not going to give a general history of Athletics with observations, but rather tell the history of Athletics in Assumption College from the student's point of view, as the boy himself experienced them in their varied forms about forty years ago.



I shall take the subject of baseball first, as that was the leading feature of College activities on the campus. The season opened as soon as the snow was off the ground in the Spring. It was divided into two parts, the first extending from Spring till the summer holidays, and the second opened when the boys returned from vacation during the first week of September and continued till the snow fell in November or December. As there was considerable anxiety to get into action in the Spring, a little snow or soft ground did not interfere with the playing of the game. The Spring season was usually in full swing about the middle of March, as St. Patrick's Day was looked upon as the proper time for baseball. Class contests, with some games with teams from Detroit made up a busy season. The Autumn season saw some very fine games as the State League players were returning home and were not bashful about lending a hand to the Detroit Athletic Club or the Michigan Athletic Club, or any other high class amateur team that wished to play the College on the campus of Assumption. Many fine games took place and the boys of old Assumption gave a grand account of themselves on such occasions.

First in order of events at the opening of the new ball season was the election of officers. With much seriousness the members of the different teams went into convention behind closed doors and





elected the Captain, Secretary and Treasurer, and arranged for the payment of dues and transacted such other business as the occasion required. The dues per season, for the Stella team was 50 ¢, that for the Belvedere Team and the Maple Leaf Team varied from 35¢ to 25¢. There were no other teams at the time, excepting the Fear-naughts who were unorganized and consisted of those who usually did not play ball very seriously and were ready to challenge any team in the College at any time. The money received for dues with a few dollars gathered from the staff made up the working capital of the club for the season and it was a rare thing to see the amount fail to supply all the simple needs of the respective teams.

The material was the same for all teams and varied only in quantity. For example, The Stella Team had one catcher's glove, the old fashioned kind with padded fingers, a few bats, not too many, a mask and a protector. I nearly forgot the needles and thread and wax for the Secretary to keep the balls in condition. The catcher's mit and the gloves used by all were not thought of in those days. It was a case of observing custom without question. No one seemed to suffer from the experience of taking throws or snaring liners with the bare hand. Practise and experience taught us how to catch the ball with



the least possible resistance. The first mit for the use of the catcher was presented to the Stella Club by Father Heydon about the year 1891. It was a great novelty, but a little trial manifested its merit and it was not long before the mit came into general use by all the teams of the College. With the parvity of material came a care of supplies, and every man as he stepped to the plate was always warned by a committee of ten or more to be sure to keep the Trade Mark up. The advice was given without any apologetic begging of pardon. If a batter happened to break a bat, there was an immediate investigation by the bystanders, and if there was any neglect of the proper precautions or failure to follow the general advice given, then the culprit heard a decision rendered with unanimity and directness that bore fruit later on. The same care was shown in regard to baseballs. The Secretary was usually busy during his spare moments stitching or recovering a badly battered ball and wore the badge of his calling on the lapel of his coat, a needle with a yard of thread twisted around it for immediate service.

The question of uniforms for the team was seldom mentioned though often thought of. There seemed to be a standing prohibition against anything that looked like a uniform, though I do not



know whether the Authorities of the College positively forbade their use or not. It was taken for granted in my time that there was a prohibition in effect. It is amusing to think of the development of the use of uniforms for sport in old Assumption. Naturally when the great amateur teams of Detroit came over to play us a game of baseball, for they always came as we were not allowed to go abroad to play, the contrast between the two teams was very striking. On the day of the game there was always a deal of excitement among the younger students. They watched eagerly for the arrival of the visitors and greeted them with a hearty shout of welcome. They retired to the dressing room, now the candy store, and came out shortly in too clean suits, carrying bats and other articles to suit the occasion and stepped around gingerly all over our campus in a warming up process, throwing afright into our small boys for they thought our boys would not have a chance against such a fine array of athletic skill so brilliantly garbed. Our boys just took off their coats, rolled up their sleeves and were ready to go into action. The pitcher warmed up a little, the umpire, chosen on the spot called out "Play Ball" and the game was on.

Yes, it was usually a game. Our lads, even though they lacked the finery for



the occasion, had the substance and before long our visitors knew they were in the midst of a battle of no mean proportions. I have seen as many as eight State League players at one time with the visitors, and they retired from the fray on the small end of the score. Yes, the College had the players, if they lacked the uniforms.

Returning from my digression, I shall take up again the subject of the growth of uniforms, for it was a growth or development if you wish to call it so, and it required years to clothe the College player in a complete outfit for the palying of games. The first indication of anything that pertained to the wearing of baseball uniforms manifested itself about the year 1890. No doubt, the boys would have liked to wear the proper outfittings, but there seemed to be a standing prohibition against the custom, and I do not know whether it was actually forbidden by the College authority or was simply frowned down as smacking too much of levity or foolishness or unnecessary expense. In any case, the first symptom of boldness in the quest of uniforms was displayed when some of the members of the first team acutally wore belts. Not all wore them, but at least three or four did so. The next step in the way of progress was taken when the boys, or the greater part of them, had the temerity to wear baseball shoes with plates on. The foot-





wear was a cheap canvas and leather affair and cost probably a dollar a pair. This occurred about the year 1891. So it took a year to progress from belts to shoes. The other articles of service came gradually and lo and behold, one fine day one of the students really appeared in a complete outfit brought from home, and he was not hanged, drawn, nor quartered. In a year or two, the wearing of uniforms in playing baseball became quite common. It was not until the closing years of the last century that the Clubs purchased complete outfits for the general use of members of the teams.

No matter at what hour the game began, it was obligatory to have it terminated in time for five o'clock study. That was the rule and it was kept with exactness, though it worked hardship at times. The game being over, the boys went to the tap and washed their hands, put on their coats and went to study. It was all very simple when you take a glance at it from a distance. The game was only an incident in College life and not of such importance that it might interfere with the regular routine of events.

The fall season closed when the snow began to fly, and then the football season was on.



## F O O T B A L L

Football, in the year 1888 did not attain to any prominence in Assumption life. It was simply a means of exercise and remained for some years in an unorganized state. I might say that it was not until the latter part of the last decade of the 19th century that there was any organization, and then Soccer; or as it was then called, Association Football was played.

The material for the game was delightfully simple and as inexpensive as circumstances would permit. As there was no athletic fee on the general account of the student charges, and as no dues were taken up at the opening of the football season, the material was furnished by the College, unless some generous hand extended an offering in the way of a ball. The whole array of material required for the time and occasion consisted of two nicely painted (red and white being the prevailing colors) goal posts with the proper cross bar. These beautiful affairs were well cared for and lasted for years. These with the football made up the complete paraphernalia of the game.

The game itself was nondescript. It was a combination of Rugby, Association and Basket Ball which had not yet come



into existence. The number of players was a matter of chance. Most frequently the whole student body took part in the game. The simple announcement that one side of the chapel would play against the other, or one side of the Study Hall would compete with the other, was all the preliminary arrangement required for the contest. The ball was placed in the middle of the field by whomever happened to hold it at the time and he took first kick, using all his skill and strength to send it to his opponents' goal, and the game was on. There being no system there was a continual rush of numbers for the possession of the ball. He who secured it might run with it, dribble it, kick it, advance it in any way possible. If he chose to carry it in his arms, he was free to do so but might be tackled and the ball taken away by main force. If he chose to dribble it by bouncing it along ahead of him, he might still be tackled as soon as the ball was momentarily in his hand. There being no umpire, there was no one to decide the tackle was foul or fair and the victim had to abide by circumstances and suffer the loss of possession with as much grace as possible. A free kick might be declared by any one catching the ball on the fly and holding up a hand to indicate his wishes. The time of the game was from the beginning of recreation to the first bell before the next study. On half holidays, Tuesday



and Thursday afternoons, the boys played until weariness overtook them. Frequently class games occurred, but that was the exception and not the rule.

Such was the game of football in the early days, played with much spirit by the whole house from the Vice-president down to the smallest pupil and at the same time. I never beheld the President in anything more athletic than walking, but the Vice-President, Father McBrady, could make a brilliant dash after the ball and seemed to enjoy the play. There was a deal of shouting, much running, and little result in the joy of victory excepting in so far as scoring a point or so lent satisfaction to half the student body, and I do not think there was much of it. In the way of exercise it was a grand thing for all, and served a very good purpose for all.

The game of Rugby did not begin to manifest itself until the year 1903. Then it was merely tolerated. The conservative spirit still prevailed and the prospects of serious injury to players cast a damper on any enthusiasm that might be manifested. The first efforts were but a makeshift. Those whising to play the game, and who had some experience in the schools of Michigan prior to coming to Sandwich, adjourned to the lower end of the yard





and got into action. They turned their coats or vests inside out and that was their first uniform. The sport was a long time in gaining recognition from the House and it was not until about 1908 that games were played with outside teams.

Speaking of Athletics generally, the cost of outfitting the whole system was very small. Outside of the supplies named in the two sports mentioned above, our gymnasium which consisted of the campus, was furnished with one or two pairs of dumb-bells, the gift of some professor who took an interest in sport. Most frequently Father Heydon was the good angel who provided us with them. When the weather proved too inclement for play outside, the students spent their recreations in the play room, as there was no library for the use of the students of the year I mention. (It was not until about 1891 that Father Heydon again rose to the occasion and started the Library with books donated by the various members of the Staff.)

## H A N D B A L L

Handball was given some attention when I first entered College. The facilities for playing the game were very meagre. The game itself was played in one of the



rooms of the Old Building, the room which is now the middle class room on the front of the building on the lower floor. The ball was made by one of the boys out of some yarn with a cork or rubber center. The covering was of leather and more or less crudely put on. The size depended on the quantity of yarn the maker might have in his possession at the time. The games, while spirited enough, were handicapped by lack of space and light. It was a great day for the handball enthusiast when the foundation for the Handball Alley was laid about the year 1891. The structure was 90 x 30 feet with arched roof and hardwood flooring. It served the purpose for which it was erected admirably until 1914 when it was torn down to make way for St. Michael's Hall, which was erected in that year. Besides being used for athletics, the building served as an auditorium for entertainments and dramatic exhibitions.

### S K A T I N G

The number of sports was very limited in the first decades of Assumption College. Beyond the mention of those already treated, there is very little to say. Hockey was unknown. For winter amusement there remained only skating which was indulged in both on

General View of the campus  
of Assumption College,  
Sandwich, in 1888

Grove of Tr

Original  
Building

Pasture for College Cows

Work  
Shop

Little  
Yard

Jakes

High Board Fence

Water  
tap

Apple  
tree

Enclosed campus  
approximately  
300' x 900'

Belvedere's  
Diamond



ine

51

Father Ferguson's  
Garden Stable

Main Building

Study  
Hall

Refectory

Kitchen

Roadway

Trees

Shed

Grove of  
Trees

Vineyard

Maple  
Leaf  
Diamond

Stella's  
Diamond





the bay below Sandwich and often on the brick pond. On holiday afternoons, those who wished to skate presented their names to the Recreation Master, and in procession the skaters marched through the town under the supervision of a Prefect. They skated, and skated and then skated some more, and about four o'clock returned home. Sometimes when the ice at the foot of Furor Line was serviceable, the boys went there during the long recreation on other than the two holiday afternoons, and took a chance on getting back safely, as the ice there was never too secure. One day you might find a fine rink, and the next day there would not be a sign of ice. However, no accidents occurred and we all lived to tell future generations the trouble we had to find a place large enough to satisfy our desire for an outing on the ice. Father Mungovan opened a rink in the yard about 1890. I say 'opened', that is, he had a large square of ground excavated, and then trusted to nature to fill it with water. Nature was seldom in a beatific mood and when it would do any service, and we seldom had a chance to enjoy the opportunity of a skate so close to home. The rink remained a monument to the late Father's good will, and was finally filled up again about the year 1914.

Such were the general conditions of sport in Assumption College when I came





as a student in 188. There was never any complaint heard from the student body about the paucity of games or parity of material. I am sure we had the full quota of sports as played in any of the minor Colleges of Canada. True, we may not have been as widely or well equipped for the indulgence in sport as better organized athletic clubs of College life, but there is a good substantial reason for conditions as we found them and really enjoyed. When you consider that the tuition in those days was only \$100, with a reduction of ten dollars for payment in advance, you can see that the College was not in a position to finance any pretentious scheme of sport, and as the class of boys we then had were children of very moderate circumstances and not accustomed to wealth of anything, conditions were not galling, but rather beyond the usual experience of the ordinary student.

(Manuscript of Father Charles Collins, C.S.B., preserved in the archives of Assumption University. Transcribed from a thermofax copy in the General Archives of the Basilian Fathers)



## THE ORDER OF THE DAY AND WEEK

5:30 A.M. — What an early hour to get a growing boy out of bed! Well, it may be somewhat consoling to know that our predecessors used to rise when the clock struck five. It seemed like getting up in the middle of the night, for in winter time there was a lot of darkness that we did not have an opportunity to use in sleeping. However, the young man and boy must be trained to discipline and rising early was one of the modes in vogue away back yonder in '88 to instil the habit of order into life. It was all very well in Spring and Summer, when the weather was fine, or in Autumn when the days were not too chilly, but in Winter, Oh, it makes a man shiver to think of it! Our janitor was never very prompt about getting steam up, and ordinarily he managed to get up a little heat about eight o'clock, and often later. In the meantime the student took his courage in hand and jumped out of bed and shivered himself into his clothing and made a dash for the washroom where he gave his face and hands a refreshing dash of water, not too much, and dashed back to the dormitory to finish his toilet. If the weather was very cold, then the water supply, a tank in the washroom on the third floor, was frozen, and some one of the larger and self sacrificing boys mounted the washstand frame and broke the ice, to hand down water by



the basinful. Of course, it was enlivening to receive a small dash of nice cold water down the front of one's shirt at that early hour and that just after getting out of a nice warm bed. Wuh! And while the slow process of getting the individual supply down from above went on, the crowd just stood around in the uncertain light of a single gas jet and just shivered. "O tempora, O mores, O Gosh! Tempora mutantur et nos cum illis mutamur."

5:50 A.M. All down stairs in our brand new toilet. One thing was certain, that was the last wash we would get that day, unless something unusual happened. Down they went with measured tread, rather heavily placing their newly shined shoes, for we had to keep our shoes shined at that time, on the iron cleated stairs, and after a few moments of adjournment to the fresher air outside we went to the study hall where morning prayer was said. And then we had Meditation. Yes, indeed, we had meditation. That is the subject of meditation was read by one of the Philosophers or Rhetoricians, and those who could sleep comfortably under the watchful eye of the prefect, did so, and those who could not, tried to do so, and in the meantime, if it were winter time, the lads just huddled up in their overcoats and did the best they could to pass the time with some pretense of order or



attention, while the droning voice in sepulchral or solemn tones told us where we were about to go if we did not behave ourselves then and thereafter. Well, after fifteen minutes of profound attention (to sleep, if possible, for we did not realize the importance of it all), we took up our studies for the day. Until seven o'clock we pored over the books in the flickering light of the early morning, for even the gas seemed to have the shivers, but I fear that much time was wasted owing to the circumstances under which we were trying to labor.

7:00. On Sunday morning either the Superior, Father O'Connor, or the Vice-president, Father McBrady delivered a sermon in the study hall. If they were not available, Father Ferguson preached one of his beautiful little homilies, full of faith and unction, learning and zeal. That was the only sermon delivered to the boys in general during the week. The priests in charge of the Sodalties gave the boys a special talk on the morning of the meeting.

7:00 A.M. Holy Mass. Study over, the boys tramped upstairs to the Chapel located on the second floor, where now the Laboratory and First Year High School class room stands. Three days each week we had singing. Father Co   had charge of the music, and very seldom did he fail to be on hand to lead in the singing of three hymns.





On some occasions, when we had vocal talent among the boys, I mean of more than ordinary calibre, solos were sung, and even the College quartette rendered some favorite hymns and to us it sounded entrancing. The practice of having High Mass in the Chapel did not begin until later years when the student body ceased assisting at it in the Parish Church.

It was the custom at the time I mention for the larger boys to go to Holy Communion every week and the smaller boys might go every two weeks, but all subject to the discretion of one's confessor. The decree for Daily Communion had not come into effect yet, and the boy who received Holy Communion each Sunday morning was considered to be a fine type of Catholic, and also gave indications of his intention of becoming a priest.

7:30 Holy Mass was usuall concluded by this hour and the students made their way to the refectory, unless word had been received that the baker had not arrived with the supply of daily bread, or daily supply of bread, or daily supply of daily bread, whichever way you wish to state it, and then an adjournment was made to the yard, where there was more or less grousing about the irregular habits of some bakers and particularly the College Baker. He received no vote of thanks on such



occasions. I fear some of the remarks would have scorched his bread. But everything comes to him who waits, and the word was sent out that breakfast was ready. The menu was quite simple, bread, butter and coffee seven mornings of the week. Any variety in the menu was made by the boys themselves who classified the bread into divisions to suit themselves, viz, stalers, crusts, round bread, and bread. There was a certain amount of reason for this division. Mr. Baker did not always have his bread thoroughly cooked, and in fact it was sometimes not more than half-cooked, and then the demand for the crust was general for that part was, at least, cooked. The "stale" might mean either crusts or bread that had been left over from the preceding day. That was but a fad that developed very much the way that Tom Sawyer got the fence painted. Round bread was very popular, but for some slight reason. The boys thought that it tasted better and not being so bulky in the loaf, was more likely to be properly prepared.

When the boys had attended to the proper amount of bread, and it was surprising what a hungry boy could do, particularly on a cold morning, the signal was given, grace said, and then they adjourned to the yeard for fifteen minutes recreation. The amount of time allowed for the morning repast was fifteen minutes at most, and you may be assured that there was



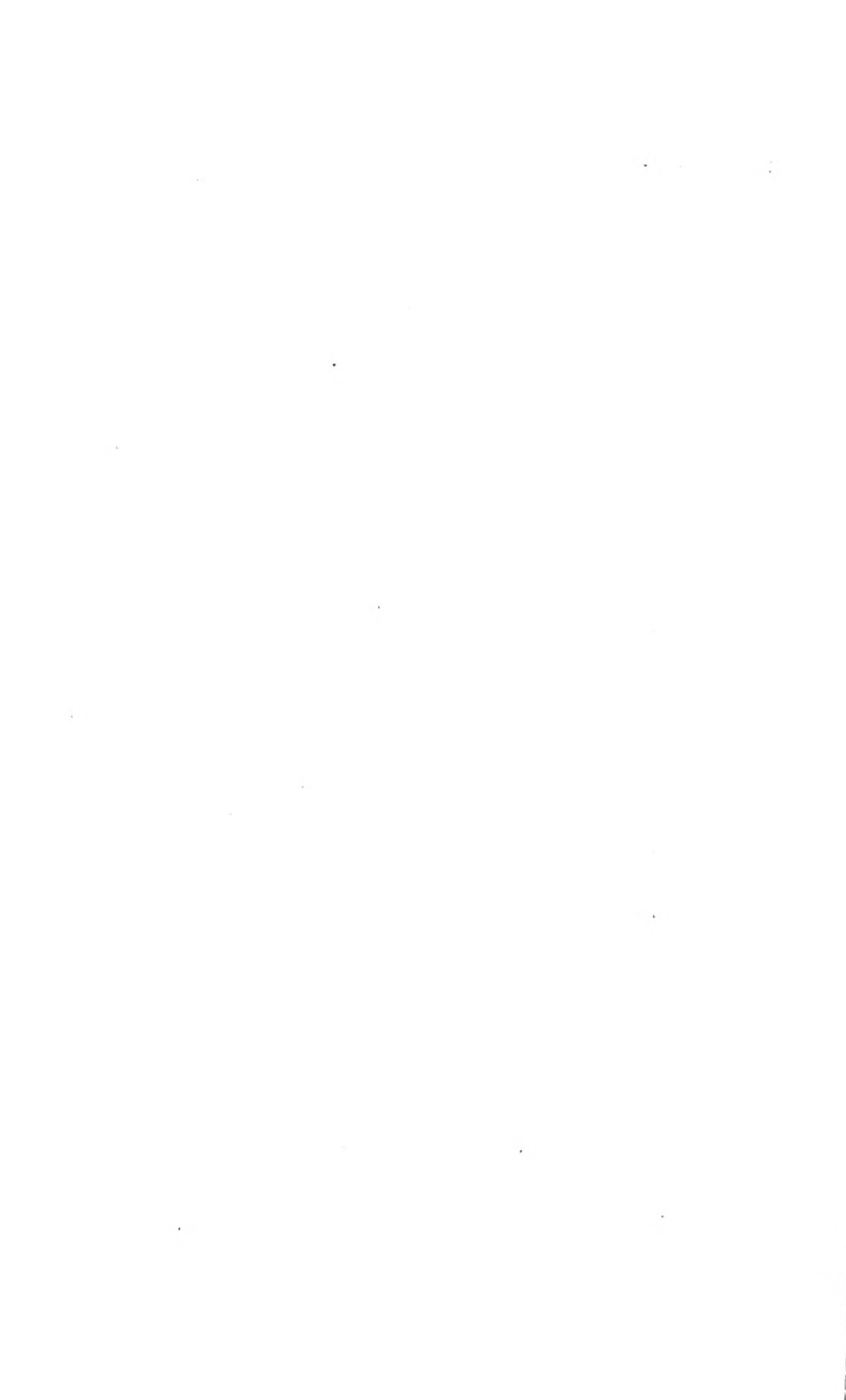
no time lost in getting into action. Though the time was short and the menu simple, I do not know of any that ever left the refectory hungry, unless some one had committed a breach of discipline, and then he had plenty of time to think over his misdemeanor on an empty stomach, and that usually worked a cure, for the small boy does not like to endure the gnawing pangs of the famishing.

8:00 .A.M. Study once more. Now is the time the student displays activity in greater or less degree, all depending on whether he had spent the preceding study periods in attending to class work or surreptitiously reading extraneous literature. It was a high crime to have books foreign to class matter, and to be found reading one, though it were the life of a patron saint, meant confiscation. Such a thing as the morning paper was undreamed of, and magazines were not much in vogue. Some stray stories of the Wild West type were stealthily read until the prefect detected too close application on the part of a restless boy, and then a little applied psychology brought seizure of the forbidden book. However, generally speaking, this period of study was utilized to the best advantage by all.



9:00 A.M. Preparation for class with five minutes of fresh air for all. On Monday morning the reading of the results of the weekly competition took place together with the publication of the list of those who, had the misfortune of losing their testimonials during the preceding week. Unfortunately the value of the testimonial was too often lost sight of and the list of delinquents was very long at times. From my own observation among the students at the time, the testimonial began to be looked upon as a joke and not representative of the real character of the boy's worth. The habit of taking testimonials for trivial offences grew instead of lessened and the result was that it was not considered a disgrace to be published on Monday morning. It took some time to restore the testimonial to its proper place, and give it a rating worthy of its purpose, and it has come to be cherished by the students as something as sacred as reputation itself.

The reading of the lists being completed, the various classes were called out by the Prefect of Study and the boys gathered up an armful of books and marched upstairs to the second floor where all the classrooms were located in those days. In fact, only a part of the old building was used for classrooms, the rest being set aside for purposes of various descriptions.





From 9:00 till 10:00 A.M. was devoted to the teaching of nearly all the branches except Mathematics, French and German and Bookkeeping. These subjects were taken care of later. The one professor taught all the subjects assigned to his class. If he were teaching in the Classics Department, he taught Latin, Greek, English, History, and any other work assigned to his particular class. Specializing was introduced about the year 1903 or 1904.

At 10:00 A.M. there was a recess for fifteen minutes, just long enough to get a breath of fresh air and stretch one's legs and at 11:15 study was resumed until 12:00. During this period of study, those who were studying French or German went to class. Those not taking those subjects remained in study to devote their time and attention to whatever studies they chose.

12:00 Noon. Dinner — With a good deal of zest the crowd again marshalled into the dining room, where the long tables with the red tablecloths awaited them. I say 'long tables', for they were such, as 14 boys arranged themselves around them, 12 on the sides and one at each end. The boy at the end was usually one of the larger boys who had the task of carving the roast and dishing out the dessert; the other dishes were passed around and while one was helping himself a dozen eyes were keeping close



watch on him lest he should exceed the bounds of moderation and take more than was considered his share. In case of such an occurrence, the unfortunate was told about the matter in language so simple and straightforward that there was no doubt about his understanding the feelings of the Committee of six who were waiting on him to make their complaints. The service consisted of meat, or fish on Friday, potatoes, bread, no butter, a dish of vegetables, and water. There was a salt cellar in the center of the table for the use of all, but no pepper or any other condiment. Sometimes there was butter, but it was not on the menu except on Friday. The ingenious youth knows how to rise to the occasion, and a supply of butter placed in a cup with a handle on it and fastened beneath the table at breakfast time, was a great help at dinner. Others had less ingenious methods of carrying over a supply of butter, but whatever the method it was welcome if it proved serviceable.

During the dinner hour there was reading by one of the students of the upper classes. The task of reading brought with it the privilege of taking dinner with the waiters, which was a treat for they had access to a greater variety of viands than the rank and file, but the difference was not very great, for it consisted in having a little and whatever else might be foraged from the table of the staff.



The books read varied in class and depended on the choice of one who was appointed to provide the matter for reading in the Refectory.

One great advantage accrued from the reading, the pupil who undertook to make himself heard above the rattle and din of the multitude below him, had plenty of vocal exercise. How much was heard depended on the loudness of his voice, and the progress of the meal for at the beginning of dinner or supper, it was impossible to distract the hungry boy—from his provisions, and the whole of history of literature might be consigned to oblivion before he would choose the mental pabulum in preference of his more material food. The reading occurred on Monday, Wednesday, Friday and Saturday, excepting when we had visitors or a holiday fell on those days. Then we had "Deo gratias" or as the small boy translated it when asked what it meant, "it means we dast talk".

The signal for the close of dinner by the President who rapped the table with a mallet, being given, the Imitation of Christ was read, the boys stood to attention and grace was said, and all went to the chapel for a short visit to the Blessed Sacrament. Then came the long recreation of the day.



12:30 P.M. Five minutes after the boys reached the yard, a game of ball was in progress. The list of players was made out previously and notification given 'viva voce' and the game was on. As the period of recess continued till 1:30, several innings of a game were played. There was much earnestness displayed even in those short games, for the ambition of the greater part of the students was to be permitted to play on the first team and this was a means to the end. When baseball was not possible, the other games mentioned on another page were played.

As Tuesday and Thursday afternoons were holidays, till five P.M., a real game was played, either between classes or with outsiders. These afternoons were utilized also for other purposes. The bath list was made out by the Prefect of Recreation, usually according to classes. One half hour was allotted to the student to disappear and reappear in the yard. As there were only four bathtubs, and the times was limited to get up stairs to the dormitory to make preparations for the semi-annual plunge, as some boy facetiously called it, one had to make haste. Unfortunate were those who arrived to find the supply of steam used to heat the water exhausted. The system was simply simple. The bather filled the tub to whatever degree he wished, then turned on the steam and waited for the water to heat to suit





him. The room was shortly filled with steam, and the noise was deafening, but that did not interfere with the result to be attained.

1:30 P.M. Study again. An hour and a half given to prepare for the class of Mathematics which was to follow, for in those days, all the mathematics was taught in the afternoon. The study hour proved also a period of rest to those who were too strenuous in their exercise during the long recreation, and the hour was frequently spent with as much attention to rest as to study, for all had not such a genius for mathematics that they could throw themselves into it with fervor under all circumstances.

3:00 P.M. Class. A whole hour and a half of mathematics. It was too long for one subject, and the fault was remedied shortly afterward. To us it was tiresome. After a period of three quarters of an hour, interest began to fail, if it had not failed before, and the rest of the period was dull.

4:30. A short recreation of fifteen minutes was here allowed and as it was short, there was nothing more than walking done to fill up the time until the next study which took place at a quarter to five.

4:45 P.M. Study till six. The book-keeping and chemistry classes were held



at this hour. Those who remained in study hall gave their attention to written duties to be handed in to their respective professors on the following day, unless the possession of some classic of English Literature lured the student from the drudgery of deciphering some difficult piece of Latin or Greek to some more agreeable work of wandering through the pleasant places of fiction. Of course, one had to keep an eye on the prefect as well as glean the harvest of pleasure, and any failure to attend to this double duty, terminated in the loss of the book together with the receipt of a piece of advice to get to study. Well, all things come to an end sooner or later, and this long study was gladly terminated when the clock in the hall struck six, and the big bell on the church boomed the Angelus and the small bell on the College poured out a silvery peal in answer to the big bell's melodious tones that rolled across the commons.

6:00 P.M. Supper, with about the same procedure as at dinner. The service was imple; cold meat, potatoes, bread, butter, tea and dessert. The din was equal to that of dinner, and the reader's efforts to be heard above it equalled his efforts at the preceding meal, and the attention was about the same. No time was wasted in attending to the despatch of the meal and by 6:30 supper was over and the students were allowed an hour for recreation. As



there was no basketball, and no gymnasium, the usual occupation of the larger boys was walking up and down the fenced enclosure called the "Little Yard", and the small boys romped and rolled around in the play room. Some gave attention to dominos or chess. In the lengthening days of Spring and Summer, there was an opportunity for more baseball. Team practice or batting out flies to all in general was indulged in until evening study. In the closing days of the year, the boys frequently went to the river and gave themselves up to paddling in the water, or lay on the bank and watched the boats sail, or steam by.

7:30 P.M. Evening study began, and was very much like the other study periods of the day except for little incidents here and there. The gasoline light was often very poor and made close application a task, and frequently the light failed completely. In the latter event it was common to see a candle light appear here and there, and in many cases, every desk was lighted by means of a short stubby candle procured by some means or other from the box of remnants in the store room of the chapel. Of course, the order on such occasions was not of the best, especially if the light failed entirely and the darkness was not dispelled by the uncertain light of a short remanant of candle, and oftentimes when light was furnished the study hall looked as if



a cyclone of paper had struck it and left the floor littered with all manner of wads. Those were hours that the prefect did not like, and he did his best to maintain order, but what could the poor man do, as he had not cat's eyes and could not see in the dark. He did his best, and I fear we did our worst.

8:45. Night prayer. After a slight intermission of five minutes, night prayer was read by one of the boys. All the Faculty attended and found places to kneel at the rear of the study, while the Superior of the College presided. The boys perched themselves on their chairs, not on the floor, and responded to two decades of the Rosary, and three decades on Sunday night. Whoever read the morning prayers, also read the night prayers. There was frequently an originality about the recitation of the prayers, which was not in the book. It often happened that some poor fellow got stage fright and did not know whether he was praying or flying kites. The variation from the ordinary routine caused many a snicker. We did not dare to laugh aloud for that would have brought disaster on us. With the recitation of the "Sub tuum" by the Superior, prayer was concluded and we marched to the dormitories under the supervision of the prefects. Good night.

9:00 P.M. All prepare for bed. There were no private rooms and no one was





permitted to remain up after the hour of nine. Hence all reached the different formitories at about the same time. It did not take long for the rank and file to prepare for bed. The days wares were soon discarded and one by one the lads disappeared beneath the coverlets in silence, for it was a serious offence to speak in the dormitory, or rather, we were made to believe it was so, and the result was the same, except for some daring one who had the courage to brave the wrath of the prefect and was sufficiently courageous to spend a quarter of an hour on his knees or, perhaps longer, to teach him the value of discipline. Prayer was said, and the light was turned down, not too far, and all were supposed to compose their angelic features in sleep. They did so according to custom, unless some one saw some humor in a stone or marble rolling along the floor disturbing the peace of the night, and then things happened. I'll not say what they were but they were usually disastrous to some one, right or wrong, and again the silence of the night ehld sway. The prefect walked up and down the aisle and recited his rosary, and when all were supposed to be asleep, he went to bed himself or trusted to the looks of things to go down stairs for a period long or short as suited him, and the boys who had a strong hankering for a smoke arose quietly and adjourned to the toilet landing to have one. It was all very simple, the watchful boy



had studied the habits of the prefect and governed himself accordingly.

Frequently some one made what was called a French bed for some one else by doubling up the sheet, and when the trusting one was caught, rather than give himself away, just pushed his feet through the sheet and let it go at that. On other occasions a slat placed properly would let the whole side of the bed drop to the floor, and this caused a general laugh while the victims crawled out of the wreckage and arranged his bed safely.

When the apple and grape season was at hand, the midnight hour often beheld some one who liked fruit, stealing down the stairs about midnight, carrying pillow cases, and returning later with a good supply of apples or grapes. Once in a hile a pillowcase gave way beneath the burden of apples and if this happened on the stairway, there was a deluge of apples rolling down stairs and there was not effort made to gather them up, but the culprits sought the safety of the bedcovers before any prefect might come to investigate the cause of the disturbance. It was an easy matter to place the torn pillow case on an empty bed, or exchange it with some one else who was entirely innocent.

So went the nights, the rank and file resting their weary bones after a day



of activity; the venturesome perpetrating some mischief, and five-thirty in the morning saw them all around, for it was next to impossible to obtain a sleepover in those days.

### DRAMATIC ENTERTAINMENTS

In accord with the conditions of the time, viz, the stress and struggle to survive on the small fees paid for tuition, etc., the dramatic entertainments were necessarily primitive as far as production was concerned. There was no permanent stage. Whenever it was decided to hold an exhibition of Dramatic Art, a temporary stage was erected in the play room which consisted of the rooms that go to make up the Book Store and the one across the hall way. They were both in one as there was no partition between them. The stage was erected on the west side of the room, and was composed of planks set on wooden horses. The scenery was noticeably absent. The wings were composed of four oblong pieces of frame work with drab covering. There was a running curtain operated by one of the players, who terminated the several scenes of the play by simply walking across the stage and pushing the curtain ahead of him.

Each year we had a play of Shakespeare or something of the higher order, and costumed not according to the time of the play itself, but according to the



style of 1888. Hence you might see the "Merchant of Venice" creditably acted by the members of the higher classes decked out in Prince Albert suits, if they had them or could borrow them. One had to use the imagination to get the full benefit of the play, but in spite of lack of the trappings of Shylock or any of the characters of the bard of Avon, the plays were enjoyed very much and looked forward to with a great deal of pleasure.

When the new handball alley was erected about 1891, the boys managed by some means or other to procure a stage to supply a long felt need, and it was a thing of beauty for us. The leading spirits in the venture were J. Cahalan, now rector of the Cathedral in Detroit, J. O'Keefe, now dead, and M.J. Comerford, dead also and W. O'Meara now pastor out in Dakota. With the coming of the stage arrived also the use of costumes, though not at once, for "The Hidden Gem" was played in 1893 with modern clothing for the actors.

The class of entertainment was always high class and reflected the mind and taste of Father Ferguson who presided over this feature of college life. If other than plays were put on, there was always a speech, a worth-while effort, delivered with a great deal of oratorical display, for Father Ferguson was





an orator and knew how to impart the proper ideas to his pupils.

The musical portion of the entertainment was conducted by Father Côté, and it was marvellous what results he could obtain with the material at hand. He devoted weeks and months to the proper training of the Glee Club in part singing, and usually had a good number of voices, and taught them selections of merit. In all the tone of the entertainments was elevated and reflected much credit on the College and the men who trained the actors and singers.

### THE WALK

The habit of walking was part and parcel of our lives. In fact it was looked upon as a necessary institution. It was customary in the autumn to take long walks through the country. The purpose of such walks was not merely exercise, but also to indulge in a good supply of fruit. Once the walkers were in line, and there were from 60 to 100 and oftentimes more, the leaders set out along the Huron Line with some fruit farm as the destination. A collection was taken up. The amount given was usually five cents, and with this amount of money collected a sufficient sum was realized to purchase all the fruit necessary for the occasion. A committee of four or five interviewed



the fruit grower and a bargain was struck. The larger boys were chosen to gather the apples or grapes, and maybe have a little smoke on the side, while the remainder of the coterie sat in the shade on the roadside and waited for the result of the expedition. If apples were bought, they were brought out in tubs and barrells and scattered along the grassy margin of the road and a free-for-all scramble took place often with ludicrous results, if unmannerly cattle had been feeding along there recently. If grapes were bought they were passed around in abundance, and results occurred later in a hasty journey home, very hasty at times, and all were happy.

On St. Patrick's Day a grand walk was taken through Windsor and as far as Walkerville, then the return journey was made with a stop at Hotel Dieu, where the boys sang some hymns, visited the Hospital and then returned rather weary after an eight mile walk.

Of course, it was forbidden anyone to leave the ranks when such walks were in progress through the town. All were on their good behavior, dressed up in their best clothes, and presented a very creditable appearance abroad. There were never any incidents of importance on the occasion of such walks,



excepting that some of the smaller boys found it rather tiresome or became ill after inspecting the specimens in the laboratory of the Hotel Dieu.

### ODDS AND ENDS

In dashing off the preceding pages, some little features of daily routine were overlooked, as for example:--

At 5:45 there was Spiritual Reading in the Study Hall. One of the Philosophers appeared with Butler's Lives of the Saints and took his stand at the front of the room, near the rostrum, and read the life of some Saint. It was a source of edification for us, as well as a chance to drop our books for a while. The practice continued for some years, but was finally discontinued about 1890.

Every Sunday evening, at the five o'clock study, Father Côté had singing class. Accompanied by Peter McKeon with his violin, (Peter is now Monsignor McKeon of London) and together they taught us new hymns or reviewed the old ones. In that way we managed to become conversant with the greater number of hymns in the book. At first we used the Christian Brothers' Hymnal, but about 1891 the St. Basil's Hymnal was introduced and became a favorite with all the boys. The boys threw themselves into these practice periods with a good deal of spirit and



if the result was not music, it was, at least an effort of volume. The practice time continued as long as Father Côté cared to continue it, and took up the greater part of the hour.

On Sunday morning, the larger boys, and they were nearly all large, went over to the parish church for High Mass. They were placed in the stalls (the boys called them coops) on either side of the sanctuary where they paid more or less attention to the services, and those who could not understand French, listened to what was being said and did not understand any of it. During the Mass blessed bread was passed around. A huge round loaf was presented by some one of the parishioners and blessed at the beginning of Mass. It was then cut into small cubes and passed in baskets to the whole congregation as well as to those in the sanctuary. It was called St. Anthony's bread by the college boys, but was not known by that name to the parishioners. It was imply blessed bread, the loaf being presented each Sunday morning by a different family, but as the people began to miss their turn through forgetfulness or neglect, the custom began to fall into disuse. The exact time for blessing the bread was during the Gloria. Father Aboulin vouches for this.





The Holy Week services were very solemn and the College boys attended the whole of them. The College quartette sang the third lesson in parts each day and it was about the sweetest piece of music I had heard up to that time. The morning services proved very tiresome to most of the boys who were not taking part in the ceremonies. After the ceremonies of the morning were over, the boys went to class. The general rule was, everything at its own time and nothing else.

The annual retreat for the boys took place in May. It was not arranged so as to close on Ascension Thursday. It was held at the discretion of the Superior and Council. One grand tradition still prevails. Almost absolute silence prevails now as then.

The boys bade farewell to distraction on the evening the retreat opened with a tremendous amount of cheering. It was to be their last vocal effort for three days, and they seemed to want to use up what little energy they had left before going into solitude. It was very edifying to see the manner in which all the boys, old and young, entered into the spirit of the occasion. The same spirit prevails today, and after 35 years, I cannot see that the tradition had changed in the least. The retreat closed at breakfast of the fourth day and then the pent-up energy



of the student body was manifest. With one grand roar they answered "Deo Gratias" to the Prefect's "Benedicamus Domino", and the retreat was over. Such a babel of voices, such a din and roar, like a miniature Niagara in action. It was the outpouring of a happy soul.

Examinations, the bugbear of the ordinary boy and the Nemesis of the sluggard, were held at Christmas and Easter and in June. The examinations were conducted orally. One teacher was assigned to examine a class. He sat in state at his desk with his watch before him. He proposed half a dozen questions to the boy, and on the merit of the answers given, the boy's notes were given. If the questions were unusual or out of the ordinary and the student did not happen to be able to give the correct answer at the time, he was out of luck. You can see the possibility of the whole thing being a farce. It gave the boy no time to think, and seemed hardly fair to a hard-working lad who was anxious to make good marks to show the result of the term's work. Happily that system has passed into oblivion. In the higher classes, some of the papers were written, but the bulk of the examining was done orally. One hour after the final exam was over, the notes were read out in study hall by the President, with a few remarks and comments here and there.



## SOME INSTITUTIONS

The grove was one. Unhappily there remain but the stumps of the fine grove of maple trees that afforded us an abundance of shade during the sweltering days of early summer. It was located where the boiler house now stands and extended to the line fence between the two properties, the college's and that of the neighbor. It was a glorious place for lounging around when tired from play, or when one merely wished to walk. Being that it was quite close to the Stella's diamond, it was the place of rest between innings. One by one the trees began to die and were not replaced. In fact the location of the grove was cut off from the rest of the yard by the erection of the gymnasium and the St. Michael's Hall, and could serve no purpose. Hence, the remaining scraggly trees were cut down and the grove remains only a pleasant memory to the old time boys who enjoyed its shade so much.

There was a necessary institution at the end of the Little Yard. It had once been the refectory and kitchen of the College in the days of '70, but when the new part of the college was built, part of it was converted into a workshop, and the remainder served as a general utility place of necessity for the students. In winter it was



very well ventilated, in fact too well. The howling blast with the chill of the north did not add to the comfort of those who had to sojourn there even for a short time. In summer one would not mistake it for a rose garden, especially when a gentle zephyr from the south seemed to cause it to reel over and breathe its pungent breath into the study hall. However, germ theories did not hold in those days, and as all were equally guilty of the cause, there could be no reproach to anyone. The matter was attended to as soon as the old colored gentleman who went by the name of Moxie could get around to it. It was torn down about 1905, when a new brick building replaced it.

The candy pond, so necessary to the small boy with the sweet tooth was located in the corridor and occupied a space about four feet square which is now used as a storage room for athletic material. The range of sweets was not very large, but the small boy of that day did not have a very discriminating taste and took what was on display. I think the proceeds from the Candy Pond went towards defraying the expenses of the chapel. Needless to say, when a crowd of small boys all wish to be served at the same time, and when there is only fifteen minutes to give attention to the matter, there was considerable confusion, with pushing and loud





talking, all of which ceased and the crowd disappeared completely when the measured tread of the Superior, Father O'Connor, was heard coming out of his office. It was marvellous how much influence he could exercise upon a crowd with so little effort. We just lived in dread of him, that is the small boy's estimate of our Superior at the time. As I never got to know him from any other angle than that one, I never experienced those kind qualities others say he had. To me he was the impersonation of 'law'.

The bookstore was located back of the Candy Pond and had no special attraction. We went there to get our books, came out again and the bills were sent home. Only one thing stands out as strange. Scribblers and Exercise books could be renewed free of charge by simply presenting the old book, and the bookseller gave a new one to replace it and guarded against repetition by tearing a slit in the end of the used one. Foolscap paper was also supplied in limited quantity for the use of Competitions and Compositions.

Competitions were held on Thursday morning, from 9:00 to 10:30. The boys went to their classrooms to get their test, and all returned to the study hall to write under the supervision of one prefect who frequently sat at the



desk on the rostrum the whole time and trusted to the honesty of all to do the work without fraud.

## THE MONTH OF MAY

One of the most delightful practices that then obtained in College and which the students recall with pleasure, was the devotions to our Blessed Lady held every evening during the month of May. It may be that the budding verdure of Spring and the sweet scent of flowers lent a charm to the devotions, but there was one factor more potent still, and without which the May devotions seem to have lost some of their sweetness, and that was Father Ferguson. I am sure that the older generation will bear me out when I say that he seemed such an integral part of the May devotions, that without him they seemed to have lost something of their psecific character. Oh, how wonderful were those talks to the boys! I shall not call them conferences, they were heart to hear talks by one who not only had a very tender devotion to the Blessed Virgin, but loved to dwell on her prerogatives, her virtues, and all that with such a wealth of imagery and a richness of language and originality that amounted to genius. The richness of his language flowing from a heart full of love even then found itself almost embarrassed in his desire to portray fittingly the thought of his heart. In the fullness of his glorious



voice he struggled to pay her the fullest honor possible by the power of the spoken word. Each talk was a gem, and I daresay that in all America, and I think I shall be supported by men who know, that there was never such another series of talks of such superior excellence as those the grand old man of Assumption delivered for nearly forty years in the chapel of dear old Assumption. He considered it not only an honor and a privilege, but a duty, such as a son owes a loving mother, to put all his talent and faculties to work in the service of the Queen of Heaven.

When possible the altar of our Blessed Lady was decorated with fresh flowers, and appleblossoms, or potted plants as the season permitted. Hymns were sung in honor of the Blessed Virgin and twice a week we had Benediction of the Blessed Sacrament.

### THE GARDEN

In front of the College, along Huron Line, surrounded by a very high fence, was the Garden. It was not merely a place to grow flowers, but seemed to have a hold on the hearts of the larger boys who were invited by the one who alone presided over it for over forty years, Father Ferguson. It was well laid out along geometrical lines, and its walks were kept trim, and the several beds of flowers of many kinds and varied hues, were carefully cared for and



tenderly nurtured until the crown and glory of the flowery world appeared to repay past effort and attention. Really, it was a part of Father Ferguson's life. The garden to him was like a child in the affection of a father. Every day beheld the old man in his duster or alpaca coat pottering around among the flowers with the tools of his trade, as it were, devoting attention to each plant as needed. A mother could not have looked after her child with greater care.

On holiday afternoons in the Spring or Autumn, Father Ferguson appeared in the Little Yard after dinner, and there was not required much coaxing to get the boys to lend a hand in the care of the garden. They were eager to go. I suppose the chance to get a break in the routine of college discipline, had something to do with the eagerness with which the boys begged to be allowed to go to the garden — and then sometimes there was a lunch — which was never refused. The whole afternoon was spent out there among the flowers, digging and delving, in the Spring, or gathering those he wished to keep in the Fall.

In the early Spring tulips were planted and bloomed early. There were soon replaced by less hardy plants as the weather grew warmer and the season for tulips was over. Oh, such an abundance of flowers. I think Father Ferguson must have spent nearly all his salary





on plants and tools.

Much of the zest must have been taken out of the grand old man's life when in 1908 the erection of the new chapel on the north side of the College was begun. The tearing down of the fence surrounding the garden, the demolishing of the toolhouse which he had built at his own expense, the rooting up of the flower beds — all this must have appeared to the old man as a sort of desecration of a sacred place, the sanctuary of his earthly joys for so many years. It meant the rearranging of his scheme of life, for he had fixed habits and one could tell at any hour where to find him for he seldom varied from his daily routine. After breakfast he made an inspection of the garden, his recreation was to work among the flowers, his holidays were spent among his beloved plants. I have seen him oftentimes after the demolishing of his paradise of flowers, standing at his window and looking out over the wreckage of the once beautiful little garden, and there seemed to be a pang, a real suffering saddening his noble countenance like to that endured by one who has lost a real treasure.

After the completion of the Chapel, the whole sweep was converted into a spacious lawn with a few flower beds, and some shrubbery, but the spirit of the genius of other days was not in it.



He never complained of the change, but it must have cost the poor old man many a moment of regret that his beloved garden was gone.

### THE LITTLE YARD

Who of the old students does not remember the Little Yard. Extending to about the same dimensions as the present paved court, it was covered with plank-ing and on one side was a fence about three feet high. The railing of the said fence offered about the only place one had a chance to sit down unless one chose the cold stone steps of the two doors leading into the old building, or the wooden drain pipe along the wall of the study hall. There was a series of three steps leading to the yard, but an active boy seldom used it, as it was easier to take a spring and clear the fence with a bound and have it all over at once. Here, too, the unruly boy found time for leisure to learn lines of punishment, or lingered in durance for some infraction of rule while the rest of the lads were enjoying themselves at their games just beyond the fence, and here too took place many a passage at arms, just after breakfast when the sourness of disposition had not yet left the system of some pugnacious individual. Usually it was all over in a blow or two, as the appearance of the prefect put an end to all hostilities, and the offenders were punished equally as suited the fancy of



the master of discipline. It was no place to linger beyond what was necessary, as the building at the end of the yard was no bower of roses in summer, and in winter the amount of snow made walking adrudgery. The old wooden flooring served its day and gave way to more durable material about 1903 when the present cement court was constructed. The old fence disappeared, and also the two lamp posts, which I forgot to mention above, went with the fence, and another landmark made way for progress.

#### ST. DENNIS DAY

The first real holiday of the scholastic year took place on the feast of St. Dionysius, the patron saint of our Superior, Father Dennis O'Connor. It was field day for the College and a whole holiday. After breakfast what preparations were necessary were made, and they were very few, such as setting up posts for the running races, digging jumping pits, and a few odds and ends of that nature. The yard bell of the College was freely used and there was a continual jangle whether there was need for it or not. I suppose it was just a case of the small boy embracing the opportunity to make all the noise possible with limited means at hand. The first thing to do was to divide the boys into classes, which was done by arranging them according to age, and as the only evidence required was the



boy's word for it, there were some cases when lads of sixteen were permitted to compete with those much younger. Of course, it was all through the desire to win the prizes, which consisted of candy.

With the allotment of the boys to their proper groups, the games were on. First always came the hundred yard dash. The boys, or rather the young men, of the higher classes ran first. Some wore tennis shoes, some just ran in their stocking feet, and it required some courage to dash over the stony ground such as it was at the time. The classes all competed in turn in running, jumping either standing or running, the hop-step-and-jump, the three legged race, the quarter mile go, throwing the baseball, and the high jump. These made up the series of contests, and the competition was spirited and good-natured. The judges decided all disputed points on the spot, and the games were over by noon, if possible.

The dinner served on that day was more elaborate than usual and many of the old boys, and several visiting priests of the older generation were present. The afternoon was spent in a contest on the diamond between picked teams or with an outside club. The day of festivity closed at six pm. The prize list was made up and the winners were





treated to huge supplies of candy, the choice selection of the pond, and the day's program was closed for another year.

### ST. BASIL'S DAY

This was the great day of the year. No invitations were sent out, but every priest in the neighborhood did not need to be invited, as there was a tradition well observed, viz, that the College not only invited but expected them on that day and it was a rare thing to find any of the old timers absent. They came in time to witness the morning game of ball, which was always played, and some who had not lost their skill took part in the fray. At noon there was a grand feast for all. It was the occasion of much merriment, a real gala day in the College. Frequently the Bishop of Detroit was present together with other dignitaries of the Diocese across the river. Speeches were made after dinner and many a little gem of oratory was delivered on the occasion. All good things come to an end, as so did that dinner. Whatever fruit was not consumed 'ibi et tunc' was stowed away into the boys' pocket and reference made to it later.

In the afternoon another game of ball was played, usually with some team from Detroit, and the old boys were glad to see what their successors could



do to uphold the honor of old Assumption, and they were not disappointed.

With the departure of the guests in the late afternoon, the festivities came to an end, and the boys lolled around, tired and happy, and just a trifle anxious about the examinations that were to follow in a very short time.

### COMMENCEMENT DAY

The great day of the year for all the boys except the Graduating Class. To the latter it meant the breaking of ties that would never be united completely again. To some of them, they did not know whether they were going home or leaving home. The many years they had spent in the College, the sweet and bitter mixed, with not much of the latter ingredient, made their college life one of enduring sweetness, and in spite of the strict discipline and the hardships endured at times, they loved Old Assumption with the tender and loyal affection of real sons. To some it meant the total and abrupt severance of the bonds that bound them to their Alma Mater, for the river would pour a lot of water down to the sea before they would see their College home again, if they ever would, and some have not. That did not mean that they forgot the dear old place for whenever two or more happened to meet, the conversation quite naturally turned to things that they had



in common, and those things pertained to College days and Assumption.

On this day they felt like the boy who is making his first dash out into the world to fight the battle alone. There is a lump rising in the throat and a stray tear may strive to find an outlet, for the heart is touched, Generations of them have come and gone, and they all experienced the same feeling.

For the rank and file, it was a great day. No more studies for a couple of months, no more hard discipline, no more watchful eyes taking in one's movements day and night, but home, and the freedom that might be found there. There is gladness in their hearts, and maybe a little regret.

The Exercises began about nine o'clock in the morning with a grand chorus of welcome on the part of the Glee Club under the direction of Father Coté. Then one of the graduates delivered an address of welcome to clergy, parents and friends. Musical selections followed by the Orchestra; then the Valedictory by the leading orator of the class, another chorus by the Glee Club; the distribution of prizes, and a final address by the President of the College.

All being over, the guests, the priests of London and Detroit Dioceses with the



two Bishops, and the whole house adjourned to the refectory for the farewell dinner. All was a merry din. Then dinner being over, trunks were dragged down with a rattle and bang and taken out into the Little Yard where the dray man for the sum of fifteen cents would undertake to deliver them at the proper depots in Windsor or Detroit. A hearty handshake all around and they were gone. The College seemed, looked, and was deserted save for the staff.

### THE STAFF OF 1888

It may be of some interest to future generations to know who composed the teaching staff of the College, away back yonder in the year of '88. The following priests and professors received their assignments at the beginning of the year and each one carried through the three terms all the work of the class assigned to him, unless sickness or some other cause removed him from the task allotted.

Very Rev. D. O'Connor, President,  
Bursar, and Professor of Philosophy  
Rev. R. McBrady, Director of Studies  
and General Teaching  
Rev. M.J. Ferguson, Professor of Rhetoric  
Rev. T.J. Heydon, Professor of Belles  
Lettres and Arithmetic  
Rev. A.J. Coté, Third Year Latin and  
Mathematics, Glee Club





Mr. W. Sinn, Second Year Latin, etc.  
 (all subjects), Arithmetic  
 Rev. F. Semande, Elementary Latin,  
 Arithmetic  
 Rev. D. Coyle, Commercial Class  
 Rev. J.B. Collins, First Commercial  
 Mr. J.B. McEvoy, Second Commercial  
 Mr. P.S. Shaughnessy, Prefect of  
 Recreation.

Each member of the Staff was required to take a week of Recreation assisting Mr. Shaughnessy, excepting Father Mc-Brady and Father Ferguson. When the complete staff with the exceptions noted, had completed the round, they began again. Even during Christmas holidays the supervision of the boys was maintained as there were about twelve or fifteen who did not go home for vacation. It was too far and too expensive. The care of the dormitories was taken by the teaching staff also, two men to a dormitory.

Besides the above mentioned members, there were also two prefects of study, Mr. Redden for the large study, Mr. Kehoe for the small study. There were some theologians also who lent a hand now and again, especially at recreation.

## THE COLLEGE CATALOGUE

The prospectus issued in the early days was in keeping with the spirit of simplicity that pervaded the College itself.



It consisted of a list of requirements for the prospective student and was all printed on one page. The articles of clothing, the price of tuition, and a few simple directions were all that was placed before the applicant. He had to come to see for himself how the whole scheme worked out in real life.

The Catalogue as we now have it was first made out by Father DuMouchel in the late nineties. It has been enlarged and improved upon as the College developed and increased its scope.

#### THE ALUMNI ASSOCIATION

About the year 1903 the Alumni Association was formed. The Old Students who assembled to celebrate St. Basil's Day, held a meeting in the Club Room, then located at the south end of the Old Building. It was very enthusiastic and many things were planned and others suggested. A fund was started towards the erection of a new Chapel. Subscriptions were taken up and many generous pledges were given. In all, I believe that about ten thousand dollars was subscribed and collected from the members of the Association. If I remember rightly the first President was Rev. T. Flannery of Alpena, Michigan, a student of the College in the seventies. Of the other officers, I remember only Father Jas. Hally of Wyandotte, and Father Joseph Smith of Cleveland, Father F. McKeon, now Monsignor. The



facts of the institution can be gleaned from the Minute Book of the time. The Association continued to function until about 1910 when interest wained and it died.

(Manuscript of Father Charles Collins, C.S.B., preserved in the Archives of Assumption University. Written about 1923, cf. page 26 of the manuscript, page 77 of this transcript. Father Collins was then a member of the staff of Assumption College. Transcribed from a thermofax copy of the manuscript in the General Archives of the Basilian Fathers)



182-185 St. Basil's and St. Michael's College, St. Joseph Street (1856), Wm. Hay, architect. Hay was a versatile architect who designed such different buildings as Yorkville Town Hall (230) and the old General Hospital (177). A comparison of the original plan (185), the perspective sketch (183) and the photograph of the actual buildings (187) shows many points of departure. Since Hay did both the church and college, it is difficult to explain or excuse the crudity of the junction between the two. The promise of the original plan with its beautiful cloister and court was not realized.

Hay's sketch of the seminary and chapel are interesting both for the building and the open landscape which he may take to be accurately drawn. The group of buildings surrounding the courtyard look very removed from Ontario. Had they existed in another age, as well they might, one would assume they were built partly for defence. In such a mood, it is not difficult to see riders on the hill beyond with hounds in full cry. It is disillusioning to remember that the street in front is Bay Street and Bloor is not far away. Hay was a romantic character himself who spent his last years restoring St. Giles' Cathedral in Edinburgh. The large photograph (184) shows a delicately detailed interior of great beauty. (Arthur: Toronto No Mean City, p. 116-117)





HAY, WILLIAM, 1818-1888

Born in Cruden, Scotland.

Education: Pupil in the office of John Henderson of Edinburgh, and, later, assistant to Sir Gilbert Scott in London.

Practice: From 1847 to 1852 he was in St. John's, Newfoundland, as clerk of works on the Anglican Cathedral for which Scott was the architect, and, while in St. John's and Halifax, he superintended the erection of government buildings, some of which he designed. In 1852 he settled in Toronto.

1854 House of Providence, Power Street.

1855 Gould Street Presbyterian Church (later Catholic Apostolic).

Chancel added in 1900 by Eden Smith.

General Hospital, Gerrard Street

1856 Early part of St. Basil's Church with St. Michael's College, St. Joseph Street.

1857 Alterations including the chapel and two classrooms for the Church of the Holy Trinity.

1858 St. John the Evangelist Church, Victoria Square West (this church preceded the Garrison Church of Eden Smith)

1860 Yorkville Town Hall, Yonge Street, north of Bloor Street.

1861 Old Parsonage, Trinity Square.

In 1864, Hay left Canada to lead a roving life as architect in many parts of the Empire. However, in 1872, he settled down in Edinburgh, where he



remained, and built himself a house called "Rabbit Hall" at Portobello on the Firth of Forth. Until his death in 1888, he was engaged on the restoration of St. Giles Cathedral, a work made possible through the generosity of Mr. William Chambers, the publisher. A bas-relief medallion of Hay may be seen in the vestibule of St. Giles.

(Transcribed from Eric Arthur: Toronto No Mean City. Toronto, University of Toronto Press, 1964. p. 247)



Elmsley: Hon John Elmsley (1801-1863),  
son of Chief Justice John  
Elmsley. (See St. Alban, Surrey)

St. Alban: an expression of the religious  
zeal of the Hon. John Elmsley  
who, in the 1830's, became a  
convert to the Roman Catholic  
Church. (See St. Joseph, St.  
Mary, St. Thomas, St. Nicholas  
and St. Charles'. St. Alban  
Street is now Wellesley Street  
West. (See Elmsley)

St. Joseph: after the convent of the  
Sisters of St. Joseph on the  
Elmsley estate. (See St. Alban)

Surrey: probably "Surrey Park", the home  
in England of Chaptain Benjamin  
Hallowell, R.N., father of Mary,  
wife of Chief Justice Elmsley  
who owned property here. (See  
Elmsley)

(Transcribed from Eric Arthur: Toronto  
No Mean City. Toronto, University of  
Toronto Press, 1964. p. 258, 265, 266)



Lapierre, Joseph		
25 février 1757	16 août 1838	
Vallon, Jean Antoine		
20 décembre 1775	13 août 1840	
Martinesche, Henri		
17 juillet 1797	24 février 1879	
Duret, Vincent		
9 juillet 1762	3 juin 1841	
Polly, Jean-Baptiste		
18 avril 1772	28 mars 1846	
Payan, Augustin		
1 octobre 1771	8 avril 1847	
Polly, François		
18 décembre 1803	28 juillet 1854	
Deglesne, Germain		
18 septembre 1798	19 juin 1856	
Tourvieille, Pierre		
5 juin 1780	6 août 1859	
de Montgolfier, Auguste		
9 janvier 1800	25 octobre 1859	
Pagès, Jean-François		
8 mars 1793	27 août 1861	
Actorie, Joseph Julien		
6 avril 1803	28 octobre 1864	
Fayolle, André		
1792	27 avril 1867	
Coupat, Henri		
1805	5 août 1868	





Bonnet, Pierre	
1 juillet 1830	8 octobre 1870
Bodineau, Auguste (Mr)	
8 août 1844	16 février 1875
Moulin, Emile	
14 septembre 1830	8 juin 1873
Chabert, Félix	
20 décembre 1803	5 août 1873
Monot, Louis	
30 août 1814	4 octobre 1875
Ladet, Casimir (Mr)	
2 août 1855	15 septembre 1877
Charmant, André	
9 octobre 1802	25 mars 1878
Chanteloube, Alexis	
14 octobre 1837	23 mai 1878
Hourdin, Henri	
1837	26 juin 1878
Soulerin, Jean Mathieu	
6 juin 1807	17 octobre 1879
Molony, Patrick	
avril 1813	8 avril 1880
Durand, Hilaire	
19 février 1836	8 août 1880
Vernede, Auguste	
1846	21 janvier 1881



Clappe, François  
3 décembre 1812 23 septembre 1881

Malbos, Joseph  
17 septembre 1822 6 janvier 1885

Tracol, Julien  
6 juin 1796 3 juin 1885

Prevost, Etienne  
3 août 1805 9 mai 1886

Raphanel, Jules  
17 janvier 1857 24 juin 1887

Faure, Joseph  
30 juillet 1818 16 décembre 1887

Tourvieille, Alphonse (Mr)  
1864 12 février 1888

Mollier, Victorin  
1838 13 septembre 1888

Vincent, Charles  
30 juin 1828 1 novembre 1890

Roux-Saget, François  
6 août 1817 25 février 1890

Arnoux, François Régis  
12 février 1824 21 août 1891

Meyzonnier, Camille  
18 décembre 1843 8 décembre 1891



Giraud, Jean-Jacques  
1816 12 décembre 1891

Pagès, Alphonse  
24 février 1841 16 août 1892

Vaschalde, François  
1829 16 novembre 1892

Hilaire, Firmin  
1867 3 février 1893

Ranc, Pierre  
1 janvier 1816 25 janvier 1894

Joanny, Régis (Mr)  
1869 11 juin 1894

Menut, Pierre  
30 juin 1839 18 décembre 1895

Bonnaud, Louis  
7 novembre 1835

Fournier, Frédéric  
1839 19 décembre 1895

Bosc, Henri

Demeure, Louis  
23 février 1833 20 janvier 1896

Hours, François  
9 mars 1832 23 avril 1897

Hours, Basile  
1818 30 mai 1898



- Fayolle, Adrien  
20 février 1837 29 juillet 1898
- Monin, Jean  
2 novembre 1829 7 avril 1899
- Gourgéon, Paul  
1834 13 mai 1899
- Fouilland, Irénée  
25 juillet 1838
- Bord, Antoine  
15 décembre 1826 22 octobre 1902
- Perbost, Antoine Victor  
2 juillet 1824
- Chambon, Louis  
3 mai 1841 27 novembre 1900
- Martin, Joseph  
19 mars 1840 janvier 1906
- Ozil, Ferdinand  
1850 27 novembre 1901
- Balandrau, Jean  
29 novembre 1840
- Chavanon, Jean-Claude  
12 février 1816 8 février 1902
- Clauzel, Edouard  
31 décembre 1860
- Goutte, Antonin  
1843 6 février 1901





Peyreplane, Hippolyte

4 mai 1874

2 mai 1908

Nicolas, Hippolyte

6 janvier 1836

Malbos, Jean Michel

29 septembre 1839

20 septembre 1906

Ranc, Jean Louis

20 mars 1821

28 juin 1902

Poizat, Francisque

17 février 1875

Romans, Louis

28 septembre 1850

Merle, Hilarion

23 mars 1834

Fayolle, Léopold

15 novembre 1843

23 juin 1905

Martaresche, Frédéric

20 février 1834

23 novembre 1905

Fayard, Louis

6 septembre 1847

5 juin 1905

Chomel, Adrien

27 avril 1848

24 décembre 1906

Tastevin, Antoine

9 septembre 1843

Liogier, Emile

4 juin 1853

5 mai 1909



Vielfaure, Auguste

28 août 1855

27 juin 1908

Gallon, Henri

14 novembre 1846

25 juillet 1910

Molin, Florentin

Mourgue, Xavier

7 juin 1852

Bret, Jean-Marie

mars 1908

Ladreyt, Henri

12 mai 1833

Maisonneuve, Joseph Pierre

25 août 1846

Audibert, Auguste

17 décembre 1840

Guigal, Jean Henri

26 juin 1842

Oudin, Joannès

"9 octobre 1851

Guey, Marius

Delhomme, Auguste

2 mai 1855

Gray, Marie Denis



Hilaire, Joseph  
11 juin 1838

Decor, Hippolyte  
17 février 1849

Brunel, Louis  
24 août 1837

Cohas, Pierre  
1847

Pouzol, Auguste  
14 avril 1845      23 mars 1915

Chalandard, Pierre  
26 janvier 1841      29 octobre 1915

Bonfils, Frédéric  
10 janvier 1847      13 mars 1918

Frachon, François Régis  
5 septembre 1835      12 avril 1916

Bufferne, Vincent  
7 juillet 1849

Bouchet, Xavier  
25 décembre 1841

Cru, Gustave  
4 janvier 1855

Chambon, Léopold  
2 janvier 1857      1 mars 1919

Crespin, Jean  
3 février 1848      9 mai 1919



- Durand, Noël  
25 décembre 1845 16 avril 1922
- Descellière, Louis  
13 mai 1841 21 novembre 1922
- Mazenod, Jean Claude
- Mazenod, Hippolyte  
11 novembre 1849 27 novembre 1922
- Chanteperdrix, Jean  
28 janvier 1844
- Godard, Jean Marie  
19 mai 1846 15 février 1924
- Guigon, Régis  
29 mars 1868 6 juillet 1928
- Savoye, Jean Claude  
3 août 1848 17 janvier 1929
- Suchet, Emile  
5 mars 1854 décembre 1830
- Lacoste, Paul  
5 janvier 1868
- Vallanson, Fleury  
12 septembre 1841
- Soleilhac, Jean-Baptiste  
21 janvier 1848 mars 1920





Cauvin, Ernest 6 mars 1857	2 janvier 1925
Reversade, Justin 5 février 1857	
Pagès, Lucien 17 août 1858	11 février 1928
Prevost, Denis 19 juillet 1852	4 septembre 1930
Tarabout, Jean Marie 15 janvier 1840	14 novembre 1930
Coulet, Gustave 22 mai 1850	5 décembre 1930
Giraud, Julien 20 mars 1858	22 janvier 1931
Charron, Victorin 7 mars 1866	22 mars 1931
Marijon, Victorin 5 juillet 1851	21 octobre 1931
Durand, Eugène 30 novembre 1855	23 janvier 1932
Seveyrac, Félix 13 avril 1873	4 mars 1932
Jobert, Eugène 12 novembre 1865	27 juillet 1933



Deschanel, Jules	
25 mai 1844	27 novembre 1933
Verger, Jules	
13 juin 1864	11 janvier 1934
Aureille, Edouard	
21 septembre 1862	5 avril 1934
Legoux, Louis	
1 avril 1855	25 avril 1935
Hilaire, Louis	
11 août 1844	12 septembre 1935
Martin, Ernest	
7 janvier 1856	9 octobre 1935
Mourgue, Marcel	
17 décembre 1859	2 décembre 1935
Gourgeon, Marius	
26 juillet 1849	20 octobre 1936
Philippon, Marius	
9 septembre 1865	1 octobre 1937
Aureille, Emile	
12 décembre 1870	2 novembre 1937
Mouraret, Denis	
27 juillet 1866	25 mars 1938
Roudil, Elie	
18 janvier 1870	5 janvier 1939
Serey, Benjamin	
27 septembre 1868	5 octobre 1939



Guigon, Léon	
29 novembre 1872	9 février 1941
Chanteperdrix, Léopold	
25 avril 1861	31 mars 1941
Trouillet, Henri	
10 octobre 1864	7 mai 1941
Vaschalde, Adolphe	
20 mars 1871	31 janvier 1942
Bouchet, Maurice	
23 octobre 1855	6 décembre 1942
Collomb, Alphonse	
15 avril 1872	8 décembre 1943
Fogeron, Joseph	
1 mars 1867	15 avril 1944
Frachon, Jean	
14 novembre 1871	6 novembre 1945
Giraud, Benoît	
21 mars 1872	1 septembre 1946
Soleilhac, Louis	
11 mars 1861	janvier 1948
Descellière, Octave	
25 juillet 1874	9 août 1950
Perbet, Séraphin	
26 juillet 1868	13 janvier 1951



Rieubon, Joachim

14 avril 1871

mars 1952

Grangeon, Marius

17 mars 1867

22 avril 1953

Deluche, Gabriel

9 décembre 1879

mai 1955

Bobichon, Emile

1876

27 août 1959

Alboussieres, Louis

Epitalon, Antoine Alexandre

26 octobre 1873

13 janvier 1965

N.B. — 1. Cette liste ne comprend pas  
quelques confrères de France  
qui ont passé leur vie au Canada.

2. Ceux qui ont quitté la Communauté  
au moment de la persécution religieuse  
pour se faire incardiner vraiment à un  
diocèse en sont naturellement exclus.

Ch. Roume, CSB

(<sup>T</sup>ranscribed from the list sent to  
Father Robert Scollard and placed in  
the General Archives of the Basilian  
Fathers)





Father Charles Roume  
January 1<sup>3</sup>, 1965.

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Institution Secondaire  
du Sacré-Coeur  
Annonay (Ardèche).

Cher Père Scollard,

Je vous envoie la list des anciens confrères de France, qui annule toutes les listes précédemment fournies. Je l'ai établie avec le plus grand soin, et si elle comporte de nombreuses omissions, je ne pense pas qu'elle contienne beaucoup d'erreurs.

Il faut hélas y ajouter un nouveau nom. Le P. Antoine Epitalon est décédé en effet aujourd'hui 13 janvier à 0 h 30 environ. Depuis quelque temps déjà on sentait bien qu'il n'irait pas beaucoup plus loin. Il était arrivé du reste à un âge auquel les hommes ne peuvent généralement prétendre. Dieu ait son âme!

Mgr. l'évêque de Viviers vient de m'accorder l'Imprimatur. Mon manuscrit prendra donc bientôt le chemin de l'imprimerie.

En ce moment nous jouissons d'une température véritablement printanière. Le P. McCann en profite, qui est des nôtres depuis la Noël.



Father Charles Roume  
January 13, 1965.

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Recevez en terminant, Cher Père  
Scollard, l'expression de mes fidèles  
sentiments in Xto.

Ch. Roume, C.S.B.

(Transcribed from the original in the  
General Archives of the Basilian  
Fathers)



Sister M. Giovanni  
September 27, 1959

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St. Joseph's Academy  
Lindsay, Ontario.

Very Rev. and dear Father Madden,

You'll understand why I wrote Father Scollard — not wishing to bother you further. When I sent him the jubilee card of Father Joseph M. Kennedy, I thought there were two Father Kennedy's Basilians. But no!

Since hearing from Father Scollard I have done hour's and hour's of research work. I am enclosing for you the memorandum from the baptismal register which clears up your records as regards your Father Kennedy. His father John Kennedy kept a clothing store here in Lindsay. There were six sons and two daughters. The oldest boy John became a Dr. in Guelph. Your Fathers likely knew him. All the descendants are dead except his daughter Mrs. Perdem Love, R.R. 4 London. I am going to write her to find out whether her uncle, Father Joseph, had assumed the name Ignatius for I have not been able to find in the Register a Joseph Ignatius. The few people seemed to think that Joseph Ignatius was a Basilian. They may have imposed on Monsignor McColl. Still I haven't given up my research completely. In the Register



Sister M. Giovanni  
September 27, 1959.

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is a John Francis Kennedy married to Elizabeth (Bridget) Daley. From 1864-1881 they have seven children, and one is a Daniel Joseph!

Your birthday of Father John B. Collins 1853 is not in the books May 14, I think you wrote. And Father Tim's, who is supposed to be older, has been sent in by a grand niece as Aug. 29, 1855. I reexamined the books 1853-1857 — nothing.

Still, Rev. Father I am very happy to clear up your Rev. Joseph Mullay Kennedy.

Gratefully yours in J.M.J.

Sister M. Giovanni.

(Transcribed from the original in the General Archives of the Basilian Fathers)





Obituary in the Catholic Register.

MR. GERARD MCCARROLL, C.S.B., TORONTO

In St. Joseph's Hospital, Toronto, on August 26, Gerard McCarroll, older son of Mr. and Mrs. E.J. McCarroll of Alliston and brother of Mary and Joseph, passed away after a prolonged illness.

Gerard was born in Alliston on July 18, 1914. He attended the Alliston Public and High Schools and was a brilliant student. His kindness in word and action endeared him to everyone and his friends were legion wherever he went.

He was seriously ill on two occasions but his lack of health did not subdue his energy and ambitions. After his second illness he remained at home, spending most of his time doing good work and helping others. Good health seemed to return to him and the young man, no longer wishing to be idle took a business course. He was employed by Mr. J.H. Stafford of Stafford Industries, Toronto, where he worked for a period of two years. During this time he joined the Third Order of St. Francis and spent much time in religious activities. At the end of this time Mr. Stafford realized that he would soon lose Gerard as he knew he was aspiring for a higher goal. Although not strong he felt he wanted to carry on God's work



to a greater extent and so on September 2, 1938, he entered the Basilian Novitiate. Gerard was considered as being one of the finest members of the Order and hopes for him were high. However, the latter part of February he developed the flu and on March 6, he was taken to St. Joseph's Hospital. At first hopes were held for a speedy recovery but after a few weeks the doctors and specialists, who were attending him, stated frankly that Gerard was suffering from an incurable disease, angina corditis, and it was only a matter of time. Throughout his illness he was never known to complain. He was a favourite of all, who came in contact with him in the hospital and the only regret was that they could do nothing for him. Everything possible was done during this time but God had other plans.

It was with deep sorrow that Gerard's friends learned of his death and the esteem in which the young man was held was shown by the Mass cards, floral tributes, the crowds who came to pay their last respects and the large attendance at the funeral.

High Mass was sung by Father Sharpe, C.S.B. Father Burke, C.S.B., acted as deacon and Father Lyons, C.S.B., sub-deacon. Joseph McCarroll, brother of the deceased was master of ceremonies. A sermon, typical of Gerard's career was preached by Father F. Caufield,



Present in the sanctuary were Fathers Coffee and H. Heydon. Also present were Rev. H.N. Carey and Rev. M. Dodd, Barrie. Father F. Coffee officiated at the grave.

The flower-bearers were scholastics of St. Basil's Novitiate: Leon Brezik, C.S.B., Jack Brussard, C.S.B., George Purdael (i.e. Pendarvis), C.S.B., John Shehan, C.S.B., Joe Shannon, C.S.B., and Joseph Timmins, C.S.B.

The pall-bearers were Harry Donnelly, Ambrose Heydon, Terrence Lynch, John McCarroll, Chatham, N.J., John Francis Mullen, and Tommy O'Hara.

Out of town friends who attended the funeral were: Sister Bernice and Sister Mary Grace of St. Joseph's Hospital, Toronto; Mr. and Mrs. A.P. McCarroll, Rose and John of Chatham, N.J.; Mr. and Mrs. Jos. McRea, Oshawa; Mr. Denis O'Leary, Toronto; Mr. and Mrs. D. Rundle, Long Branch; Mr. and Mrs. M.J. Brennan, Barrie, and Mr. Stafford and Jack of Toronto. R.I.P.

(Transcribed from the newspaper clipping in the General Archives of the Basilian Fathers)



EXCERPT FROM THE DIARY OF FATHER CARR  
WRITTEN AT VANCOUVER, DECEMBER 12,  
1951. IT WAS PROMPTED BY ONE OF THE  
CATHEDRAL PRIESTS ASKING HIM IF HE  
(FATHER CARR) EVER MISSED A LECTURE  
WHEN HE WAS A STUDENT.

"I passed Honour Matric. in Oshawa in  
1897. I never thought of the University.  
It was out of the question — money.  
I came to Toronto, got a job and worked.  
Mother Dosithea of Oshawa spoke to Father  
Frachon about me. That Fall the man who  
taught German left. Father Frachon told me  
to see Father Teeffy and tell him I could  
teach German. I had Junior pass Matric.  
German. Father Teeffy took me on to  
teach Matric. German. The next year I  
taught full time. At the end of April  
the second year I awoke to the possibility  
of a university course. Saw Brebner.  
I was eligible for 2nd pass only. I  
lacked Physics. It was less than a week  
before the Physics exam. I studied it up  
and passed it. Then I learned about  
Honour courses. Brebner explained if I  
took both the general course and the  
Honour course in 2nd year I could transfer  
to the Honour course. Mathematics was my  
subject. I could not attend, and (thank God)  
I could not do Math by myself. So I  
decided to take Classics. Brebner only  
gave the regulations. He did not mince  
matters. Even with attendance





Diary, December 12, 1951.

it was practically impossible. In the folly of youth that did not scare me. That next year I taught full time at St. Michael's, assistant on recreation every fourth week (I think), in charge of dormitory every second week, did not attend any lectures, received no coaching at all. I cleared the two courses without a star. Entered novitiate that September, attended in 3rd and 4th years, 2nd class in 3rd year, 1st in 4th. I believe now that, that had much to do with Brebner's great affection for St. Michael's College."

(Transcribed from a copy sent by Father E.J. McCorkell to Father Robert Scollard and by him deposited in the General Archives of the Basilian Fathers).



Opening of St. Basil's Church On  
Clover Hill

On Sunday last, the 14th instant, an important event occurred in our civic history, the opening of one of the finest collegiate churches in North America, destined, like Stoneyhurst in England, to be a haven of the Faith from whence the angelic messengers of God will go and come from the midst of a half enlightened nation, preaching and teaching incessantly the pure and living word. The College of Clover Hill (though the zeal of the Bishops of Hamilton and London will guard well that it be not the only one in the three dioceses) is destined to be the focus endowed with a double power of attraction—the centre of convergence and divergence from whence will go forth intelligence to every household, and to which, as to the alma mater of Canadian Catholic literature, the youthful worshippers of the arts and sciences will resort to drink of the fountains of immortality, in knowledge of the pillars and groundwork of truth. It was then, we repeat it, with no ordinary feelings that we gazed with rapture on the beautiful pile, which the zeal of the Bishop and brotherhood of St. Basil have erected like an enchanted palace as it were, in a night, and upon a mountain, too, replete with every emblem



from the cross at the apex to the seraphs at the eaves, which mark the house of the Lord and the temples of His justice.

(Transcribed from a newspaper clipping in the General Archives of the Basilian Fathers)



Commenced to review for examination on  
thursday 15 Nov. Weather very fine.

Monday, 19 <1860> Cold and threatening  
to snow. How melancholy are the anti-  
cipations of approaching winter.

Night of Sunday, 9th Dec., a fall of 4  
or 5 inches of snow.

Monday, weather warm, ground sloppy.

Sunday 9th. Served High Mass and Ves-  
pers. Monday night going to represent  
at Charades, Mattock and Hammock, in  
one act. Intend to make a speech in  
the name of Mat. C. Cameron.

11th Dec. My prediction, opinion rather,  
touching the permanence of snow when  
falling from the East verified. Though  
very warm and thawing during the descent,  
today it is quite cold, and there is  
every prospect of its remaining.

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Monie paid to Philbrick

3 visits at \$2 each	6.00
4 bottles steel drops at 25 ¢	1.00
2 boxes pills at 25¢	50
Coil 12 1/2, powder 20	32 1/2

A slight touch of the Cause, as  
usual, unknown.





New Year's Day <1861> A beautiful cloudless sky and a warm, but not oppressive sun cheers the hearts of the lovers of Nature on the first day of January 1861. Superior very ill with headache. Spent the day myself very pleasantly. And though in Recreation was very happy and wished all mankind the enjoyment of God's blessings. Wrote a letter to King making many sober melancholy reflections and calling him to love God for all his precious gifts.

2nd January. Go to teach class in a very lazy mood. God forgive me and enable me to discharge well the duties devolving on me. M. Ferguson.

4th January. Pills. 30 ¢

On Wednesday 16 January waited on the Bishop and received his advice on matters quite new to me. No change in my mind resulted. D.G.

Feby. 9	Dr. Philbrick.	\$2.00
	Medicine	.50

Feby. 22. Last day on which Theology class was conducted without gas.

Feby. 25. Took a cold bath in my room. Evening very fine. Going to read the Globe. Am at present engaged in reading Bossuet's



Mar. 1. Took some pills at night leaving me very sick all day Saturday and Sunday. Dreadful pain in my side accompanied with the headache.

3rd. Am better this morning though far from well. Going to study my Theology.

Mar. 24th. Served as subdeacon at the Cathedral for the first time in my life. Saw P. Madden.

April 12. To Philbrick. \$2.00

April 13. Medicine. 32 1/2 cents.

April 22. Monday. Disagreeably cool weather, dark and overcast, threatening to rain. Was teased with Mr. Gibrat's translation of Somebody's speech. Corrected my compositions and not in the best of temper.

April 24. On this day I was given to understand that possibly I might receive subdeaconship on Trinity. May God prepare me properly aut reficiat Amen. Went with R. Mr. Vincent to St. Mary's, Osgoode Hall & home. Wrote a letter to Joseph. M.F.

May 1. The month of May opened under rather gloomy auspices. First days, 1-6, cold and bleak, not unlike the month of November. Order of our month



of Mary Exercises: First a hymn to the B.V.M. Then 2 decades of the Beads by the Superior. Reading a lecture from "the month of Mary", speaks a few words on it, and concludes by the example.

The Benediction, if it be thursday night, is then given; on all other evenings the prayer alone is said by some of the students, "Sweetest Mother of God, weighed down by anguish and by temptations in body and soul, I throw myself at thy sacred feet during this thy holy month entreating thee to heal the wounds of my sinful soul.

Apply the balm of thy sweet consolation to the wounds which grievous sin have inflicted, or if it be more agreeable to the Will of thy Divine Son let me suffer on but only give me the grace of bearing my pains with patience and in conformity to the wishes of the Most Sacred Heart of Jesus." About this time I heard of the sayings of Keenan, and was much troubled by them.

Mr. Vincent in Weston today, May 5th. Submitted my doubts to him on his return and was told to disregard them. Feel my mind agitated by the responsibilities of receiving Orders and to keep vows.

May 20. Have just finished reading "The Foot of the Cross". It is a beautiful book. Am in expectation of making a retreat the last 3 days of this week.,



as the Bishop is coming up. Have not heard from home for some time.

May 24. On Friday morning, 24th - May, I make my vows of Stability, Chastity, obedience and poverty in the Society of St. Basil. From the Monday evening previous I had been on retreat, as well as to consider that step as to prepare myself for subdeaconship. The retreat was conducted by the Tr. Rev. Bishop Lynch. In making my vows I hope I made an offering of myself in each one of them completely to God, and that this will always put me in mind if I am dissatisfied that I did it for the purpose of making some atonement to God for the sins I committed against each of these virtues. During the retreat I discovered that these are the principal points upon which I stand particularly in need of God's holy grace, viz. 1st. To combat against a disposition to indolence by continual application and by a judicious use of my time. 2nd. To overcome pride by remembering the sins of which I was so ashamed in Confession as well as by making myself more agreeable to all around, and denying myself in many things in which I formerly took pride and by practising humility in small matters. 3rd. I must endeavour to oppose my inclination to anger which I find to be the cause of much sin in my soul. Let me bear in mind particularly





when going to class that there an angry word said may be remembered during life and may be the cause of much injury to the person addressed. I find that I have more need of applying myself to learn and bear the Will of God than anything else, and to accustom myself to do — promptly and out of love — what I know to be in accordance with His Divine Will. Confirma Deus quod operatus es in nobis — May the Grace of God grant that two of the chief fruits of this retreat may be 1st to say every day some prayer to the Most Blessed Mother of God asking her intercession in favour of those who have sinned by my scandals and 2nd to repeat every day of my life three Hail Marys, Blessed be the etc., and Mary conceived etc., together with the Memorare to obtain the grace of a happy death. — To have a devotion of some kind to the Dolours of Our Most Blessed Lady, and to connect therewith my own regrets for the scandals I have given as well as for all the sins of my past life. D.M.D. ora pro me. Amen.

I was ordained subdeacon on the 25th of May in company with Messrs. R. O'Connor and Philip Cummings at 7 o'clock Mass.

28th May. First game played in the alley by Messrs. Mulcahy and Walsh on one side and Mr. O'Connor and myself



on the other. Every moment of recreation since is employed by the students in playing.

On Sunday June 2 I preached my first sermon in Weston on the dispositions necessary for the proper honoring of the Blessed Sacrament on Corpus Christi. Spoke too fast. Was cold and windy.

June 5. Picked up today a piece of paper torn from the Journal of Education in which I found these words: "Canada (the name) is derived from Kanata, a collection of huts". It is blowing quite coolly and threatens almost to return to the terrible cold of a few weeks ago. Nothing grew.

June 6. The last chapter of the Book of Judith. lll of Widsom & 5th.

On Sunday, 30th of June, preached my third sermon in St. Basil's on good works.

On tuesday 2nd July had a picknic, a most successful affair. Cut quite a figure coming home through Yorkville. Serenaded the Superior. Give three surging cheers in his honor, in honor of the College, of the students, and of those who had been students. May they never forget it.



On thursday morning, 4th of July, suffered very severely for a couple of hours from a cramp in my side and stomach. Got great relief from the application of turpentine. 12 o'clock same day am much better, but feel a kind of heavy sensation at my liver.

Vacation duties. Translation. 1st. in Horace from the 16th Ode of the 3rd book to the 24th inclusively. 2nd in Sallust 10 chapters, 51-61 p., immediately following what we translated for the last examination. In Horace the 1st stanza of each Ode must be scanned. What is the length of the feet marked over them. The first chapter in Sallust is to be passed, 53 & 54

English Duties. 1. An essay on the necessity of industry in study. 2. An Analysis of the first four chapters of Blair. 3. A letter to a friend describing the way in which you spent the most pleasing day of vacation. & 4th. Your feelings on commencing the new year's studies. M. Ferguson.

Wednesday July 17 went home.

Monday 27th. Started at 2.25 a.m. and arrived in town at eleven. Go now, 2 p.m., to prepare my examination.



28/8/61. Commenced class today with five — Curran, Cassidy, Foy, McCann, McMahon. 3rd book Virgil. 1st Oratio in L. Cataline. (Cicero).

For Medicine

Steel drops 50 cents

For P. Medicine at 31 50 cents.

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1862

1st of June. Siad Mass in Weston and in the evening visited poor Mrs. Ryan to console her for her dreadful bereavement for the loss of her child by fire on the preceding thursday.

2nd June. Rather a gloomy dull day, sun overcast, air thickened with dust, and ground panting for the long deferred draught of refreshing rain. Trees are now in full bloom, the shrubs decked in gorgeous veils of green and white, in preparation for the coming feast of Corpus Christi. I am myself suffering from eruptions on my lip, caused, I suppose, by cold, and am not a little nervous about the preparation of a sermon for Corpus Christi at the Cathedral. Deus eloquentiam det pro Sua ipsius gloria. Amen.

3rd. Had a picknic at Mr. Jarvis' farm, north of the Don. Rather a pleasant and on the whole a quiet day.





Some games of football and cricket.  
Took dinner at 1 p.m., tea at 6 p.m.  
Came home at 7.

On the 1st day Aug. 1863, I baptized  
Michael, born on the 12th July 1863,  
son of James Foy, Ireland, and  
Bridget Morrison, Sligo Ireland.  
Sponsors Michael Robinson, Ellen Foy.

Vacation duties for the year 1862.  
July 14/62. In Horace, 300 first lines  
of 2nd book of Odes. 12 first chapters  
of Sallust's Jugurtha. Homer, 75 lines  
from where we stopped in 2nd book.  
English compositions: Eloquence, its  
influence on the destinies of nations.  
Reminiscences of the year. 3rd. The  
picture history presents of the world.  
4th. The most noticeable day in vac-  
ation. Prize poem: The the posie.

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2nd Aug. Block. Hannah <born> 29th  
June 1863, daughter of Pat Downey, Co.  
Kilkeny, and Catherine McCormick,  
Tipperary. <Sponsors> Thoas. Matthews,  
Catherine Craney.

2d. August. John James <born> 20th  
May 1862, son of James Carter, England,  
and Anne Griffin, Ireland. Sponsor,  
Ellen Matthews.

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Asked by Père Maheut:

Cooking stove.....	10.00
Crockery, knives and forks.....	30.00
Bottles, and milk utensils.....	3.00
Clock.....	3.00
Two lamps.....	2.00
Kitchen table.....	1.00
Cupboard.....	2.00
Clothes horse.....	1.00
Dining table.....	2.00
Old chairs.....	2.00
Tea table.....	3.00

Offered by me:

Cooking stove.....	4.00
Crockery, knives and forks, of these I took only 1/2 doz. knives and forks and 6 glasses	1.40
All the bottles, milk things, jugs, etc.....	1.00
Clock.....	1.00
Two lamps, took them for nothing	--
Kitchen table.....	1.00
Cupboard.....	1.00
Clothes horse, etc.....	1.00
Dining table.....	2.00
Old chairs.....	1.00
Tea table, didn't take it.....	--



Asked by Père Maheut (cont'd):

	10.00
Stove and pipes.....	28.00
2 bed steads.....	12.00
Table and glass.....	4.00
Jug and basin.....	1.50
Wash stand, utensils, slop.....	2.00
2 tables, book case.....	8.00
Washing stand, etc.....	2.00
Wood.....	20.00

Offered by me (cont'd):

	9.00
Stove and pipes.....	20.00
2 bed steads.....	9.00
Table and glass.....	3.50
Washing jug and basin.....	1.50
Wash stand, utensils, slop.....	1.00
2 tables, book case, washing stand, etc.....	5.00
8 sheets.....	4.00
Pair blankets.....	3.00
2 quilts, 2 pillows, etc. etc...	3.50

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20/8/61. First duty — English Com-  
position — not performed by McMahon,  
Cassidy, or Curran. Perf. by Foy and  
McCann.

1. The first part of the paper discusses the importance of the study of the history of the United States. It is argued that the study of the history of the United States is essential for a full understanding of the country and its people. The paper then discusses the importance of the study of the history of the United States in the context of the world. It is argued that the study of the history of the United States is essential for a full understanding of the world and its people.

2. The second part of the paper discusses the importance of the study of the history of the United States in the context of the world. It is argued that the study of the history of the United States is essential for a full understanding of the world and its people. The paper then discusses the importance of the study of the history of the United States in the context of the world. It is argued that the study of the history of the United States is essential for a full understanding of the world and its people.

3. The third part of the paper discusses the importance of the study of the history of the United States in the context of the world. It is argued that the study of the history of the United States is essential for a full understanding of the world and its people. The paper then discusses the importance of the study of the history of the United States in the context of the world. It is argued that the study of the history of the United States is essential for a full understanding of the world and its people.

1861.

Oct. /28th, friday. Went on retreat to prepare for the Sacrament of Holy Orders. On tuesday the 22nd went to Adjala with Father Vincent. Ordained on wednesday 23rd. Said my First Mass at 11 o'clock on thursday in the principal church and had the satisfaction of giving Holy Communion to some 237 persons. Went home to my Father's on thursday evening. Heard confessions for the first time on Saturday morning. Said Mass on friday, Saturday and Sunday at little church and on Sunday immediately after breakfast came to Bradford. Stopped all night in Hanlons and arrived by the morning train in Toronto at 11 o'clock. I was very sick on tuesday, the day I write, but am now better. M. Ferguson.

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<Griffin's Corners, 1863>

Arthur White.....	\$1.50
Jeremiah Kinefack.....	1.50
Charles Matthews.....	1.50
Charles Delaine.....	1.50
John McC .....	1.50
William Delaine.....	1.50
Donald White.....	1.00
Michael O'Neill.....	1.00
Philip C. McKillist.....	1.50
Thomas Dwyer.....	1.50
Michael Gill.....	50
Michael Caserly.....	50
Michael Matthews.....	50





James McGarry.....	\$1.00
William White.....	1.00
Robert Roach.....	1.00
Patrick Hamilton.....	.50
Thomas McKillesten.....	1.00
Edward McGarvey.....	1.00
Thomas Gill.....	.50
James Kenefake.....	.50
Martin Dowd.....	.50
John Hanley.....	.50
Patrick McGarvey.....	.50
Charles Matthews.....	.50
Patrick Kelly.....	.50
William Carmody.....	1.00
William White.....	.50
George Russell.....	1.00

(Transcribed from the original transferred from Assumption University to the General Archives of the Basilian Fathers, 1964. Father Ferguson used this little book 3 1/4" x 5" less as a diary and more as a pocketbook in which to record Mass intentions, occasional expenses, sometimes marks of class tests, baptisms and collections when out on mission work, especially during the summer of 1863 when he was at St. Mary's of the Assumption Parish as the first Basilian in charge)



Assumption College  
Financial Report, 1870-71

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Debts

Loan of St. Michael's, No%	\$375.00
Loan of Mr. A. Janisse, 6%	500.00
Due to Bishop as for Church a/c	271.42
Due to Bishop, Cathedraticum on Church a/c	116.03
Due to Bishop on Pastor's a/c	113.82
Balance due to Church	142.74
Deposits in my hands	210.00
	<hr/>
	\$17,29.01

Assets

Cash in hand	\$475.03
Balance due by Pupils	670.05
	<hr/>
Amount still due.....	\$1,145.08
.....	\$583.93
	<hr/>
	\$1,729.01

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RECEIPTS

College

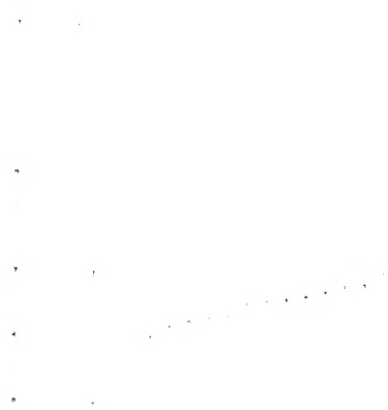
By cash from students	\$4,390.50
By balance due	670.05
	<hr/>
	\$5,060.55

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes the need for transparency and accountability in financial reporting.

2. The second part of the document outlines the various methods and techniques used to collect and analyze data. It includes a detailed description of the experimental procedures and the statistical analysis performed.

3. The third part of the document presents the results of the study, showing the trends and patterns observed in the data. It includes several graphs and tables to illustrate the findings.

4. The fourth part of the document discusses the implications of the results and the potential applications of the findings. It highlights the need for further research and the importance of sharing the results with the relevant stakeholders.



5. The fifth part of the document discusses the limitations of the study and the potential sources of error. It acknowledges the challenges faced during the data collection and analysis process.

6. The sixth part of the document provides a conclusion and summarizes the main findings of the study. It reiterates the importance of accurate record-keeping and the need for continuous improvement in data management practices.

7. The seventh part of the document includes a list of references and a bibliography, citing the sources used in the study.

8. The eighth part of the document contains a list of appendices and supplementary materials, providing additional information and data for the reader's reference.

Assumption College  
Financial Report, 1870-71

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Sundaries

By Cash for Priests' Retreat	\$150.00
By cash for sundries	27.50
Interest from the Bank	43.93
Discount on money	30.00
Deposits (without Int.)	210.00
	<hr/>
	\$461.43

Church

By cash on Church a/c	\$1,660.39
By cash on Pastor's a/c	1,138.28
By cash on Bishop's a/c	294.50
	<hr/>
	\$3,093.17

Loans

St. Michael's College	\$375.00
Mr. A. Janisse	500.00
	<hr/>
	\$875.00

Receipts TOTAL \$9,490.15

EXPENDITURES

College

Cash to Masters	\$395.49
Cash, Music Teacher	120.00
Cash, Doctor	111.32
Cash, Servants	381.14
Cash, Baker	397.46
Cash, Butcher	658.93

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Assumption College  
Financial Report, 1870-71

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Groceries and Provisions	\$1,239.35
Bundries	280.37
Books	669.08
Furniture and Repairs	1,513.53
Stable	272.23
	<hr/>
	\$6,167.91

Church

Expenses on Church	\$1,351.62
Expenses on Pastor's a/c	62.22
Expenses on Bishop's a/c	23.08
	<hr/>
	\$1,436.82

New Study Hall

Cash for Lumber	\$448.30
Cash for Iron-ware	21.84
Cash for Carpenter	182.50
Cash for Mason	8.25
Cash for Painting and Glazing	79.35
	<hr/>
	\$74.24

Expenses, TOTAL	\$8,345.07
Balance on hand	475.03
Balance due from Pupils	670.05
	<hr/>
	\$9,490.15

(Transcribed from the original in the  
General Archives of the Basilian  
Fathers)





Assumption College  
Financial statement, 1886-87

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STATEMENT OF A/C FROM SEPT.1/86 to  
SEPT.1/87

Receipts

From students	\$14,681.40
From Church	1,300.60
From Sundries	618.55
Cash on hand Sept. 1/86	950.00
	<hr/>
	\$17,550.55

Expenses

Masters	\$1,564.55
Wages	1,997.85
Groceries and Provisions	1,731.66
Meat and Fish	1,777.30
Bread	815.55
Butter and Eggs	542.05
Light and Fuel	1,281.95
Furniture and Repairs	673.65
Books and Stationery	785.00
Sundries	663.55
Farm	448.85
Cathedraticum	114.20
Principal and Interest	5,138.00
Cash on hand, Sept. 1/87	36.39
	<hr/>
	\$17,550.55

N.B.

1. The sundry receipts include money received for Prizes, Eccl. Retreat, etc.
2. Masters, include Music Teacher and Doctor.



3. Wages, include Sisters' and Servants salaries and labour by the day.
4. Farm, includes the purchase and fodder of animals, implements, etc.
5. Sunday expenses include Insurance, Travelling expenses, Advertising, Subscriptions, etc.
6. Actual Debt, Sept. 1/87—\$35,200.00.  
Average rate of interest, 5 1/2%.
7. Average number of students for year 1886-7—Boarders 82, Externs, 10.

Denis O'Connor  
Superior

Sandwich, Dec. 10th, 1887.

(Transcribed from the original in the  
General Archives of the Basilian Fathers)



Father Francis Forster  
April 5, 1910

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ASSUMPTION COLLEGE  
Sandwich, Ont.

Dear Rev. Father:

We have been considering for some time the advisability of adding one year to the classical course of the College. High Schools in general have a four year course; Universities also a course of four years. That a graduate of this institution may have a recognized standing as high as that of the university graduate the addition of a year to the course seems to be called for.

In our day there is a general demand for a thorough course in Moderns, History and Science. It is not enough to know Latin, Greek, English and Mathematics. The other branches must be as carefully taught.

To preserve the old standard in classics in view of the time we must devote to the other subjects, it appears necessary to lengthen the course. Now if a year is added we can do justice to every branch and at the same time raise in a measure the standard of Latin for students who are preparing for the Priesthood. Before introducing any change, however, we deem it proper to consult the Alumni



Father Francis Forster  
April 5, 1910

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and the Clergy whose support and influence help to maintain the college. We shall welcome your view of the matter. Do you deem the change advisable? Is the time opportune? If you will state your opinion on the enclosed card and return it, we shall be grateful.

Yours very sincerely,

The Faculty,

F. Forster,

Pres.

(Transcribed from the copy in the  
General Archives of the Basilian Fathers)





THE LOCAL RULE OF THE BASILIAN FATHERS  
OF ASSUMPTION COLLEGE, SEPTEMBER, 1948

Foreword

The life of a Basilian is governed by the Constitutions, the General Rule and the Local Rule.

In compiling this Local Rule for Assumption College, the aim has been not to multiply rules and regulations, but rather to make specific certain articles of the General Rule; to make known and perpetuate customs of long-standing and to enable new members coming to Assumption to adjust themselves readily to their new surroundings.

SECTION I

The Order of the Day

1. The hour for rising will be at 5:30 on all days except Saturdays, Sundays, holydays, holidays and during the Christmas, Easter and Summer vacations. On these days the rising hour will be at 6 o'clock.
2. Morning prayers and meditation will be held in the community room twenty minutes after the rising hour.



3. The Particular Examen will be held in the community room at 5:20 p.m. on all school days. On Saturdays, holydays, holidays and during the vacation periods, this exercise will be held at 11:50 a.m.
4. Night prayers and spiritual reading will ordinarily be held at 7:30 p.m. in the community room. However, during the vacation periods, spiritual reading will precede the Particular Examen and will commence at 11:30 a.m. Night prayers and the reading of the points of meditation will be held at 8:30 p.m. during vacations.
5. The hour for retiring will not be later than 11:00 p.m.
6. Hours for meals: A. During the school year—a) breakfast from 7:00 a.m. b) lunch, 11:20 and 11:55 a.m. c) dinner, 5:30 p.m. B. On Saturdays, holidays, holydays and during the vacation periods, meals will be served at the following times: a) breakfast from 7:30 a.m. b) lunch, 12:00 noon. c) dinner, 5:30 p.m. N.B. On the general permission Saturdays of the school year, lunch will be at 11:45.
7. Benediction. a) On week-days during the school year, Benediction will be at 7:15 p.m. b) On Saturdays, Sundays,



Holy Days and vacation days, Benediction will be at 8:30 p.m.

## SECTION II

### Recreations

1. Walk days will be on Saturday and Sunday.
2. On Friday evenings thruout the year, after the regular religious exercises, there will be a second recreation period until 10:45 p.m.
3. Radios will not be permitted in private rooms unless the Superior for a good reason gives permission in particular cases. Radio reception in community or private rooms is not permitted during periods of study and especially of grand silence except on an understanding with the Superior in the case of programs of exceptional value or interest. The volume control should be operated so as to avoid disturbing confreres.
4. Telephones are business instruments; their use is always to be as brief as possible. Their use for Long Distance calls requires the permission of the Superior.



### SECTION III

#### The Enclosure

1. The following parts of the house will be recognized as the enclosure:  
a) The entire second floor of the main building, except the chapel wing and the sickroom wing; b) the group of priests' rooms on the first floor behind the Registrar's office, and those in the chapel wing; c) the community rooms.
2. When called on the P.A. system, members may answer the summons vocally if near an outlet; otherwise they will go to the switchboard for further information.

### SECTION IV

#### Miscellaneous

1. Smoking. a) Members will refrain from smoking in the following places: i) on those parts of the property frequented by High School students; ii) in those parts of the buildings frequented by High School students. Flat prefects should not smoke on their flats outside their rooms; iii) in the classroom building, except in the Teachers' Room; iv) in the Memorial Building classrooms and laboratories. b) At all times and places, smokers should exercise





care in the disposal of ashes and cigarette butts. Wastepaper baskets should not be used as ash-trays. The danger of fire from carelessness should be kept in mind always. c) Statistics show the danger to life and property of smoking when lying down unless others are present.

2. Always when celebrating or acting as a minister at Mass, and during the school year when on duty, trousers are to be black or of a very dark shade.
3. The cars and the truck are for community use; they are not for personal and individual use except in exceptional circumstances.

## SECTION V

### School Events

1. All members will assist at community High Masses and Benedictions of the Blessed Sacrament unless their duties do not allow them to do so.
2. The First Friday of the month is a day of special recollection for all members. The Blessed Sacrament is exposed for members and students. At Benediction the Litany of the Sacred Heart and the Act of Consecration will be recited before the Tantum Ergo.



3. Members are urged to be present at the various functions or activities that form a part of the life of the College and High School. a) The Christian Culture Lecture Series. When these are held in the vicinity, no special permission is required to attend, provided that duties do not interfere with such attendance. If such be the case, a member will consult the Superior. b) Athletic and other School Events. Members should attend these events when possible to show publicly their interest in students' activities. c) Members should be generous in responding to invitations to meetings, conferences, Teas and other affairs, extended by any of the various clubs or groups who are organized for the benefit of the College or High School.

## SECTION VI

### Duties and Functions of Auxiliary Officers

"Members will obey not only superiors but also those confreres to whom the superior has entrusted some office, but only, of course, in so far as it concerns this office." (No. 68 of Constitutions)

At Assumption the Superior has the following sub-officials to assist him in the government of the college:



Group A — The College Department

1. The Dean. At present the duties of the Dean are the following: a) Arranging for rooms and board "off-campus" for College men. b) Arranging for College Staff meetings, and preparing the agenda. c) Handling discipline problems of staff and students; conveying serious cases to the consideration of the Local Council. 4) directing the work of the Evening Classes.
2. The Registrar. At present the duties of the Registrar are as follows: a) Selecting the courses to be offered, discussing the content of such courses and recommending professors to conduct them. b) Arranging the timetable for the college program. c) Arranging for examination schedules and invigilators for examinations. d) Keeping permanent records of all college students. e) Issuing transcripts of records to students who graduate or transfer. f) Arranging for appropriate advertising and the diffusion of information regarding college courses at Assumption. g) Acting as Chairman for the Committee on Admissions. h) Carrying out the directions for Veteran Students both under the Canadian Department of Veteran Affairs and the American Veterans Administration programs. i) Bringing to the attention of the Local Council the need of faculty



appointments and replacements. j) Acting as Representative of the Assumption College Faculty on the Senate of the University of Western Ontario. k) Acting as Chairman of the Committee on Graduation Proceedings. l) Informal guidance work with all students; special attention to placement of prospective graduates.

3. The Director of Athletics. The duties of the Athletic Director are as follows: a) To organize and supervise the entire college program of athletics, subject to the approval of the Local Council. b) To make all arrangements for intra-mural and extra-mural contests. c) To arrange for the officials for home games. d) To aim at providing recreational facilities for all students. e) To be particularly vigilant to safeguard all athletic equipment, avoiding extravagance, loss and waste of said equipment. f) To keep careful record all money received and disbursed and to make required reports of the same.

#### GROUP B — THE HIGH SCHOOL DEPARTMENT

1. The Principal. At present the duties of the Principal are as follows: a) He has general charge and supervision of the High School. b) He arranges the curriculum and courses of study. c) He presents to the Local





Council his needs for Basilian and other instructors. d) He sets the dates for the local examinations, for the return of marks, reports, records, etc. e) He is in charge of the sadmission of all High School students. f) He shares duties with Assistant Principal. g) He is in charge of discipline in the school and of High School students in residence.

2. The Athletic Director. His duties are similar to those of the Director of Athletics in the College Department.<sup>2</sup>

#### GROUP C — OTHER OFFICIALS

1. The Librarian for the Priests' library will have the following duties: a) To see that the library is supplied with books and periodicals suitable for priests. b) To see that the magazine rack is always in good order. c) To make such rules as he may deem necessary to operate the library efficiently.

2. Director of Music. a) He organizes and supervises the music program in the school which will include the band, choral work, pianoforte, etc. b) He should aim to promote the development of music appreciation among the students. c) He will cooperate with the directors of other school activities in providing musical accompaniment for



plays, games, etc. d) He will encourage any group of students who show initiative in organizing musical groups for their own entertainment. e) He will be vigilant to see that the practices are conducted with a minimum of disturbance to the remainder of the house and with the least hindrance to the scholastic progress of the students.

3. Sodality Directors—(B.V.M.; Holy Angels; Legion of Mary). General Directions: a) Directors will strive to inculcate among their members the high ideals which have ever been associated with these Sodalities. b) Meetings will be held regularly according to the by-laws of the Sodalities. c) Directors should strive to develop leaders among their groups whose influence for good will be reflected in the school and among the laity in after years.

4. All Moderators of school activities who receive and/or disburse money must keep careful record of it and make required reports to the Superior which will be not less than once a year.

### BENEDCITION DAYS

The Saturdays, Sundays and Holydays of the year.

The First Fridays of each month.



The Wednesdays of May and October.

Ash Wednesday and the Fridays of Lent.

Registration Days for the Boarders in  
September and January.

Every day during the Priests', Schol-  
astics and Students' Retreats.

Feasts: The Solemnity of St. Joseph;  
the Sacred Heart; Corpus Christi.

January        31 — St. John Bosco

February      11 — Our Lady of Lourdes

March           7 — St. Thomas Aquinas  
                 17 — St. Patrick  
                 19 — St. Joseph  
                 25 — The Annunciation of  
                                 the B.V.M.

June            14 — St. Basil  
                 25 — St. John the Baptist  
                 29 — Ss. Peter and Paul

July            1 — The Most Precious Blood  
                 26 — St. Anne

August        15 — The Assumption of the  
                                 B.V.M.

September    26 — The Canadian Martyrs  
                 29 — The Dedication of St.  
                                 Michael



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- October        4 — St. Francis of Assisi  
               7 — The Most Holy Rosary  
                      of the B.V.M.
- November     21 — The Presentation of  
                      the B.V.M.

(Oct. 12, 1948)

(Transcribed from the copy in the  
General Archives of the Basilian  
Fathers)





SUPPLEMENT TO LOCAL RULE—SCHOLASTICS

THE ORDER OF THE DAY

The Order of the Day during school year

Rising	5:30
Prayer, Meditation, Mass	5:50
Recreation (20 minutes)	to 8:00
Study or class	8:00
(All spare periods to be spent in rooms or library)	
Lunch	11:20
	11:55
(Recreation after lunch not more than one half hour)	
Afternoon recreation, 2:45	to 4:45
Examen	5:50
Dinner	6:00
Night Prayers, Spiritual Reading	7:30
Ordinary Silence	8:00 to 9:00
Grand Silence	9:00 to 10:30
Lights out	10:30

Holiday Schedule

Rising	6:00
Morning Prayer, etc.	6:20
Breakfast	7:30
Recreation till	9:00
Manual labor	9:00 to 11:00
Spiritual Reading, Examen	11:30
Lunch	12:00



Assumption College  
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Recreation till	1:00
Manual Labour	1:00 to 3:30
Recreation, reading till	6:00
Dinner	6:00
Recreation till	8:30
Night Prayers	8:30
Grand Silence until	11:00
Lights Out	11:00

Saturday Order

Rising	6:00
Prayers, etc.	6:20
Breakfast	7:30
Recreation	9:00
Work Period	11:00
Examen	11:50
Lunch	12:00
Walk-afternoon till	6:00
Dinner	6:00
Recreation	7:30
Study	7:30
Chapel	8:30
Extended Recreation till	10:30
Lights Out	11:00

Sunday Order

Rising	6:30
Prayers, etc.	6:50
Mass	7:30
Recreation	10:00
Study till	11:30
Examen	11:45
Lunch	12:00



Recreation	1:30
Study till	2:30
Recreation till	5:00
Dinner	6:00
Recreation	7:30
Study till	8:30
Chapel	8:30
Grand Silence until	10:30
Lights Out	10:30

### SECTION I — REGULARITY

1. The strictest regularity will be expected of Scholastics in the practice of their religious exercises, the order of the day and the performance of their various duties.
2. Tardiness and absence from exercises must be reported at the earliest possible moment.
3. Inability to be present at teaching assignments, study periods, recreation duties, etc., should be reported to the Moderator in sufficient time to secure a substitute.

### SECTION II — PIETY

To the exercises of piety prescribed in the General Rule, each Scholastic is



encouraged to add, if possible, the Way of the Cross, private spiritual reading, longer and more frequent visits to the Blessed Sacrament and to extend the thanksgiving after the Community Mass to include another entire Mass.

### SECTION III — POVERTY

1. When gifts of money are made to Scholastics, they will follow the directions as outlined in the "Brochure on the Simple Vow of Poverty".
2. Scholastics will not subscribe to or buy daily papers, magazines or periodicals. They will content themselves with those provided by the House and will read these only in the library or community room, and not during the hours of study unless in connection with their studies. Periodicals and newspapers not in use are to be kept in the rack provided.
3. Scholastics are urged to take an interest in the material upkeep of the House. Particular care should be taken to avoid damage to furniture and property and to practice economy by preventing any waste of heat, water or electricity.
4. All school text books used by Scholastics must be returned promptly to the Book Store at the termination of the school year.





SECTION IV — SILENCE

1. Particular periods and places of silence will be observed as well as the Grand Silence after nine o'clock in the evening until breakfast hour the following morning.
2. Scholastics will observe the places and times of silence designated in the Rule.
3. The Scholastics' Flat is a place where silence should reign from:  
a) the morning study until the noon recreation; b) from the noon recreation until the afternoon free period; c) from the end of the evening recreation until the breakfast hour the following morning.
4. Silence is to be observed at these times in the showers and washrooms.
5. There should be no loud talking, shouting, whistling or singing on the Flat at any time.
6. The Grand Silence must be observed during the school term, a minimum of "Four Nights a Week". Scholastics must not take for granted that they have permission to attend every event that takes place on the College premises. Their presence at events will be deter-



mined by the Moderator. If Scholastics are present at some game or lecture, the Grand Silence will be resumed not more than "Fifteen Minutes" after the conclusion of the event.

## SECTION V — RELIGIOUS OBSERVANCES

1. Each Scholastic will have a regular confessor and director. He will see his director at least once a month.
2. Sometime before September 15, each Scholastic will hand in to the Moderator the name of his director for the ensuing year. He will not change his director without consulting the Moderator.
3. The Little Office of the Blessed Virgin Mary should be said daily during the summer vacation and during the Christmas and Easter recess.

## SECTION VI — MANUAL LABOUR

1. Each Scholastic is responsible for the order, neatness and cleanliness of his own room. Its care is a regular and daily duty.
2. Other manual labour assignments may be given with regard to the care of the common room, chapel, etc., or waiting at table.



3. Scholastics who show a pronounced unwillingness to do manual labour or a pronounced tendency to untidiness or disorder will not be recommended to vows.

4. Manual labour assigned to Scholastics during the summer vacation will be from 9:00 a.m. to 11:00 a.m. and from 1:00 p.m. to 3:30 p.m. except on authorized walk-days.

#### SECTION VII — RECREATION

1. As far as possible, recreation will be taken in common.
2. Scholastics are urged to spend a part of their daily recreation in some form of outdoor exercise. Coaching teams is an excellent way to attain this end.
3. Every Saturday evening there will be an extended recreation period after Benediction until 10:30 p.m.
4. The use of the radio and record-player in the community room will be confined to recreation times and to good and becoming programs. Care should be taken to avoid excessive volume.



5. Saturday afternoons are walk-days during the school term. Tuesday and Saturday afternoons are walk-days during the holiday recess. Special permission for a walk-day on Sunday afternoons during the school term may be sought only for a good reason.
6. Scholastics whose parents live in the city or its immediate vicinity may obtain permission to visit them once a month.
7. Scholastics whose parents live in the city or its immediate vicinity may obtain permission to spend Christmas day with them. They may leave at 9:00 a.m. and return at 8:00 p.m. They may likewise visit their parents on Easter afternoon.
8. Scholastics are forbidden to go to theatres, movies, concerts, operas, etc.
9. To remain or go out after 6:00 p.m. will not be permitted.

#### SECTION VIII — PERSONAL RELATIONS

Scholastics who are of a quarrelsome disposition, or given to vulgar speech, or who are wanting in refinement of manners or bearing will not be recommended to vows.





### SECTION IX — DRESS

1. Scholastics will take special care of their clothing and personal appearance, both in and out of the House. Habits of personal neatness and cleanliness will be insisted upon.
2. From the time of rising until the time of retiring, the habit must always be worn in the House and on the premises save when duties of manual labour or participation in physical exercise require otherwise.
3. When going abroad, scholastics will be dressed becomingly.

### SECTION X — SMOKING

1. Smoking will be restricted to the community room or to private rooms.
2. Scholastics are urged to be moderate in their smoking habits.

### SECTION XI — VACATION

1. At present, the Scholastics may visit their home for fifteen days every two years.



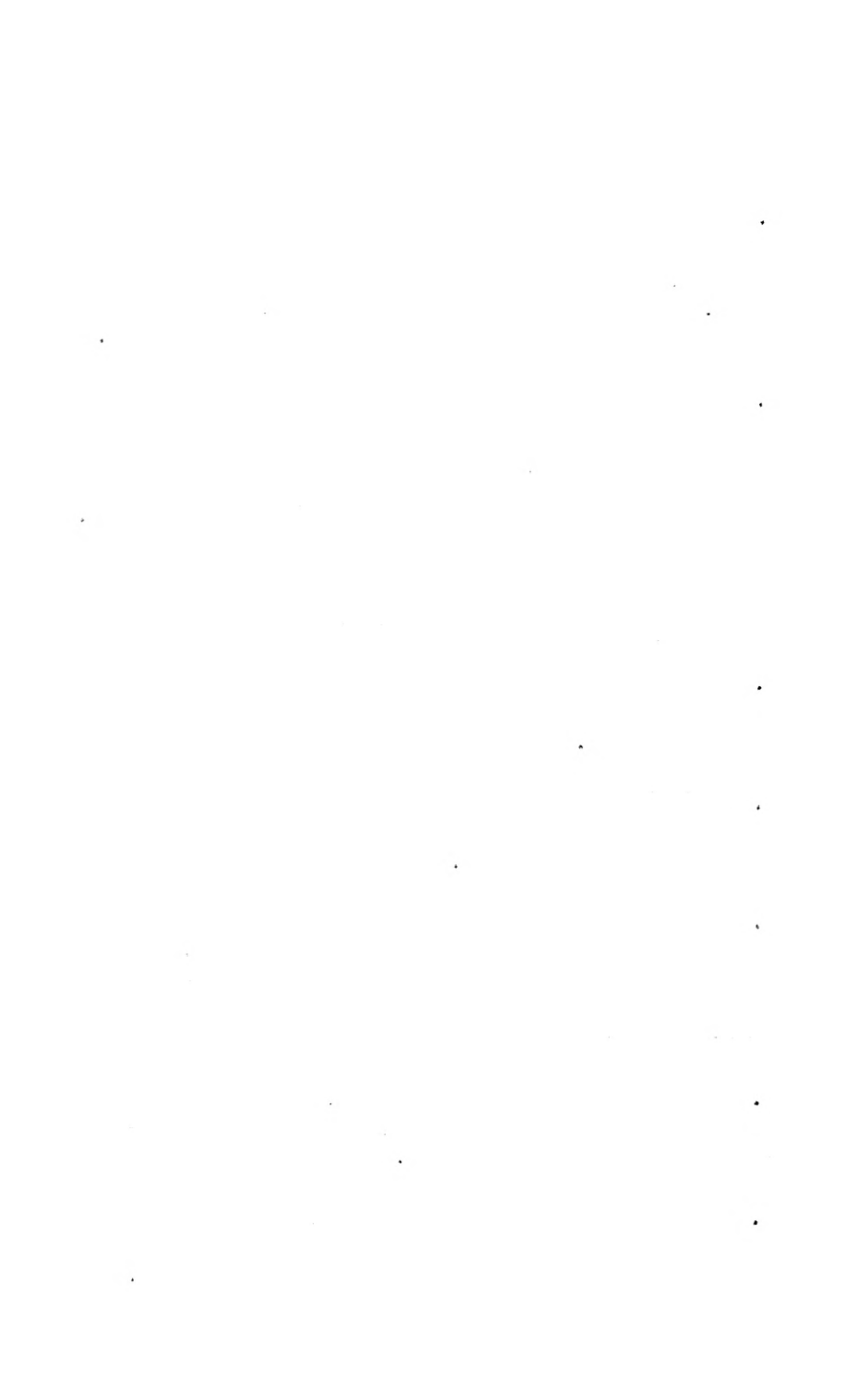
2. It is customary for Scholastics to spend about three weeks at the Island, the years that they do not go home. If they are going home, they will have about ten days at the Island.
3. Scholastics are urged to improve themselves during the summer vacation in some special course of studies or in subjects in which they have shown deficiencies during the year.

#### SECTION XII — ROOMS

1. A Scholastic may never visit another Scholastic in his room without permission.
2. Visits to the sick in their rooms or Infirmary will be permitted only in recreation time.
3. Scholastics will not be permitted to have radios in their rooms.

#### SECTION XIII — RELATIONS WITH EXTERNS

1. Visits from outsiders, even the closests relatives, are to be received in the parlour.
2. As a general principle, Scholastics should keep to a minimum communications with outsiders even relatives.



3. No telephone calls may be made without permission. All use of the telephone should be brief.

#### SECTION XIV — RELATIONS WITH STUDENTS

1. Scholastics will familiarize themselves with their duties and the duties of students in the conduct of class. To facilitate this, they will become familiar with the Student Code of Conduct. They will be especially careful to cooperate with officials in all departments to ensure efficiency and harmony.
2. In their relations with the students, Scholastics will scrupulously avoid anything that savours of favouritism, sponsorship, or unbecoming familiarity.
3. At all times they will insist on students addressing them with their proper title. They will not tolerate reference to other staff members without their proper title or derogatory remarks about them.
4. In all their dealings with students, Scholastics are to maintain a proper teacher-pupil relationship. Students are not to be habitually employed as errand boys, nor asked to solicit favours from their parents.

(Transcribed from the copy in the General Archives of the Basilian Fathers)



Father Robert McBrady  
February 8, 1883

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JOHN B. PIET & CO.  
Printers, Publishers, Stationers  
No. 174 W. Baltimore Street  
Baltimore

February 12, 1883.

Rev. R. McBrady  
Toronto, Canada.

Dear Sir:

In reply to yours of 8th we enclose receipt for \$2.65 amount of remittance. As regards Brownson's Review we can supply you July & Oct. 1851 at \$1 each net. The April No. of 1844 we fear you will not be able to get in anywhere. We tried to do so for a long time. The vol. for 1844 was published before he became a Catholic. We have vols. 1852, 1853, 54, 55, 58, 59, 60, 7 vols. in Nos. that we will sell for \$4 per vol. 1856 & 1857 we have not complete. They each want one number. We have a complete set of the Review from 1845 to 1875 less 1863 (this wants 1 No. only), 22 vols. half Turkey which we will sell for \$110 or would take \$100 for it going to Canada but the vols. of this work are picked up very quick. We have paid as high as \$7.50 for several vols. in Nos. to complete the set, we have and it is not likely that we will ever get together another set.





Father Robert McBrady  
February 8, 1883

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Very respectfully yours

John B. Piet & Co.

(Original in the archives of Assumption University. Transcribed from a xerox copy in the General Archives of the Basilian Fathers)



Dec. 30th. This was a fine day as far as the weather was concerned. Fathers Vernede, Cushin, Mun & all the young masters except Garry went on a sleigh drive to Amherstburgh & had a pleasant time, returning about 8 p.m.

Mr. Fauls left by the nine a.m. train for home and was accompanied to the station by Garry. Superior poorly with a very bad throat. Dr. forbade him to say Mass tomorrow. Myself suffering all day from a most severe attack of the piles. From 10 o'clock till 4 p.m. am almost distraight.

Mr. Gorman very poorly. We do not think he has long to last now. In the evening his looks frighten me and I caution the nurse to be sure and call me if there is any evidence of danger.

31st. Said the last day of the good year D.V. Cold and clear. Was unwell last night and consequently knew that poor Gorman passed an unquiet time of getting from the bed to the chair, from the chair to the bed, etc. In the morning he reports himself comfortable and so imposes upon the Superior by this form of answering inquiries that when on going down stairs I remark upon his bad night I am pulled up with the answer that he is as well as usual. I am an alarmist. He only had I know better, however



and am very anxious. So the morning drops away and dinner time comes without any special change. After dinner Cushin & myself walking in the hall, Mrs. Moore the nurse comes along looking quite anxious and sends us up. Arrived we find him very quiet, ghastly looking and the whites of his eyes toured out. This so disturbs me that I say aloud, "He is dying", a sound which brings him to consciousness and I run out to hide the appearance of having said such a thing! He continues, with difficulty, to say to Cushin that he is not so bad. We then go down to the Superior and report that he ought to have the last Sacraments. Father Aboulin is sent for. The Dr. just then arrives & justifies our suspicions. His confession is heard, the boys summoned, and with much solemnity the last rites are administered about 2:00 p.m. All then go to give him time to think. I read my Office, callin, go to make my visit — very brief — go down to the Superior and finding him asleep do not disturb him. Coming straight up, I find the change so great that running along the hall I send Mr. Garry to make the boys go to the chapel & to bring up the Superior, I myself with the Golden Manual proceeding to read the prayers for the dying. Superior brings his ritual which I cannot read & he does it himself. At about 4:10 when with a couple of swell breath-



ings it is all over and poor dear, much loved little Gorman is gone from us forever. May God have mercy upon his soul and Our Good Mother pray for him, and all the angels & saints in heaven assist him now.

As soon as he was quite dead I closed the eyes myself and tied up his head so as to keep the mouth shut. Then the others going, Mrs. Moore and myself remain to wash and dress the body. We find that he has provided himself with a suit of under clothing that has never been worn and with an outside shirt (new). We make the body presentable. After a discussion about the propriety of the thing it is finally agreed to dress him in the soutane and for this purpose we use his best, and so leave him till the undertaker arrives. Joyce, a very civil nice fellow, with some sort of a liquid washes the face and extremities giving them a much improved, waxy appearance. A sheet is then thrown over the body and all leave till prayer time when Cushin & myself and all the boys about the House assemble in the room and say our prayers aloud for him.

The night becomes very cold and stormy and what with the noise and the effects of the events of the day, I pass the last night of the year 1878 very sleeplessly. May God's pardon fall upon the





acts of that time and His Mercy strengthen us in the present and future.

(Original in the archives of Assumption University. Transcribed from a xerox reproduction of pages 198-203 in the General Archives of the Basilian Fathers)



1874

ACADEMY OF ST. BASIL

President, Rev. M.J. Ferguson, CSB  
V. Pres., Rev. Robt. McBrady, CSB  
(retired 1875)  
Sec'y, Mr. M.F. Gorman  
Treas., Mr. Dan'l Cushin, CSB

Members

Rev. P. O'Donohue, CSB. (retired 1875)  
Mr. F.A. O'Brien (ordained April 1877,  
honorary member)  
Mr. M.J. Mungovan, CSB  
Mr. Albert Dumouchelle (retired Jan.  
1877)  
Mr. John Manning (retired 1875)

1875

Mr. Levi Stebbins  
Mr. Frederick Ruppert (retired 1876)

1876

Mr. Richard Fitzgerald (retired 1877)  
Mr. John Meloche (retired Dec. 1877)  
Mr. Alfred Coté (retired June 1877)  
Mr. John McKeon (retired June 1877)

1877

Mr. E. Mollaret  
Mr. S. Dowdal  
Mr. J.R. Teefy



### Honorary and Occasional Members

Very Rev. D. O'Connor, CSB, Superior  
of College

Rev. Aug. Vernède, CSB

Rev. John Carling

Rev. P. Ryan, CSB

Rev. John Coffey

Rev. J.M.J. Aboulin, CSB

### Rules & Regulations

At a meeting of the Academy held Sep.  
3d/74 the following rules & regulations  
were adopted.

1st. The object of this Academy is to  
promote the improvement of its  
members in Literature in General as well  
as the Sacred & Secular Sciences.

2. The Academy is to be composed of the  
Professors of Assumption College,  
and by any clergyman or ecclesiastical  
student resident therein.

3d. The meetings are to be held every 3d  
Wednesday during the scholastic  
year — or more frequently if deemed  
necessary.

4. Each member shall, in turn, or when  
appointed to do so, read an original  
paper, or deliver a sermon, speech, etc.  
original or selected or perform any  
other kindred work for the service &  
entertainment of the Academy.



Thursday, June 23rd, 1876.

A special meeting of the Academy was held this evening for the purpose of bringing the work of the year to a formal close.

On taking the chair, the Rev. President expressed his sorrow for the fact that the time at the disposal of the Academy was so limited; for after a ten months' intellectual intercourse a hurried leave-taking would look a little out of place.

The minutes of the previous meeting were then read and adopted. The Secretary also submitted a general a general report of the work of the Academy since its institution. After the report was read and adopted some agreeable moments were spent by the members in mutual congratulation. Mr. O'Brien, then, in a brief and kindly address -- in which he was by no means sparing of praise -- proposed a vote of thanks to the members of the Board for their services during the past year. Mr. Ruppert seconded the resolution which was adopted with a genial unanimity, no doubt quite flattering to the various fortunate officers.

Father Ferguson made a suitable reply on behalf of himself and colleagues after which, as our time was already exhausted, the Academy adjourned sine die.

Below we give the report.





A SHORT REPORT OF THE TRANSACTIONS OF  
THE ACADEMY OF ST. BASIL DURING THE TWO  
YEARS OF ITS EXISTENCE.

Rev. President and Gentlemen:

We are assembled tonight to bring to a conclusion our work for the scholastic year just drawing to a close and we thought that it would not be out of place to give a short resumé of our labors in the Academy since its establishment. We should have done so last year, but that we were unable to find an evening free from other exercises; and besides we were in existence so short a time a general report was considered unnecessary.

The Academy of St. Basil, though confident of its success is not vain enough to stop too often in its path of progress and survey the ground over which it has gone. But now that some distance has been traversed, I don't think it inadvisable to pause and take our bearings.

When the members first assembled to discuss the project of forming an Association, Father Ferguson remarked that it was altogether an experiment — one indeed which, he hoped and believed, would succeed — but an experiment still.

Well! for some time the result may have been doubtful and a year may have been necessary to show that the Academy held



in it the elements of life; but this year has more than confirmed our hopes and we may rest satisfied that as long as we show the same zeal and energy as we have hitherto exhibited, our Association will survive and flourish.

Before giving a summary of the work done in the Society, I would wish to point out some of the difficulties which the Academy has had to encounter in its career, in order that the industry of its members may be duly appreciated. Just as in the present hard times, we see the bank manager prefacing his half-yearly report with an account of the crisis through which the country is passing — that the shareholders may hold in proper estimation the efforts of their employees to secure them a satisfactory dividend.

The first drawback to which I shall refer is the great danger of our labors becoming monotonous. To judge by the unflagging interest which has always attended our sessions, one would be led to suppose that no such difficulty exists. But it is there nevertheless. Were the members of the Association partial strangers to each other — rarely meeting except at its reunions, the very excitement attending these intercourses would be a source of novelty in itself.

For us, however, there is no such relief. The members are seldom or never apart,



and their joint labors in the Academy are but phases of their daily work throughout the entire year. The only source of enjoyment, then, that the Academy affords, is the literary entertainment which each individual is able to provide. And the more original the writer strives to become, the greater is the danger of not being novel and interesting; for the more apt are his confreres to recognize views which they had already discovered in him. Unless a man has a kaleidoscopic mind, he can hardly, at the twelfth hour of the day, present new views or fresh combinations to the spectator who has been intently gazing upon him for the previous eleven.

I am sure that each member has felt this difficulty very keenly, especially when casting about for a subject. Many a theme has had to be rejected, for the essayist felt, having learned from daily intercourse with his fellow members, that anything he could say upon it was already common property.

Another obstacle in the way of our success is the many interruptions and postponements which the exercises of the House necessarily occasion, — at one time public exercises or a novena, at another a retreat or the presence of a distinguished guest. Add to this the quarterly examinations and college entertainments and the recesses at Xmas and Easter — and it will be easy to see how difficult it is for the Academy to pursue its labors at all.



The greatest difficulty in our way, however, and one that requires unflagging energy and enthusiasm to overcome, is the sad want of time which we all experience. I need not enlarge on it here for everyone who listens to me has felt how unfit he was to sit down and develop his essay after 4 or 5 hours of hard work in the classroom. Literary exercises are, no doubt, pleasant and profitable when indulged in during hours of leisure, but members of St. Basil's Academy have very few leisure hours to boast of during the scholastic year.

If I have spoken thus at length of the obstacles in the way of our success, it is not because I believe that success has not been amply attained. A glance at the work done in the Academy would be quite sufficient to reassure one no matter how much inclined to doubt.

On looking over the list of compositions, the first thing that strikes us is the variety of subjects on which they treat: the Classics, Poetry, Art, History, Science, Philosophy, and Theology have all been mustered into the service and bear testimony at once to the varied tastes and extensive acquirements of the members.

A list of the compositions, however, will render unnecessary anything which I would be disposed to say here.





N.B. It is unnecessary to mention the various essays here as they have all been summarized in the minutes.

So quickly did our Society take root and flourish — giving signs of healthy and robust life — that after its first year's existence it was decided to graft upon it a kindred branch which should share the inherent vitality of the parent stock. With this view the Academy enlarged its original scope and agreed to call, every fortnight, a supplementary meeting to give the members an opportunity of exercising themselves in the arts of elocution and public-speaking. Into this scheme, it is needless to add, all heartily entered and notwithstanding some obstacles in the way, succeeded in making this department a source at once of pleasure and profit to themselves.

I have spoken of obstacles in the way. One of these I should wish to particularize. For want of a suitable assembly room, the Society has held its meetings in a chamber some eighteen feet square, serving at all other times as the bedroom, study and Santum Sanctorum of one of the Reverend professors of the House who kindly places it at our disposal.

During the sessions of the Academy, its confined space is still further encroached upon by the chairs of the Associates, and when we add to this the corporal presence



of our dignified academicians (some of them of almost aldermanic proportions) we may easily conceive the difficulty of the orator who wishes to hold forth with the classic "ore rotundo". But, jesting aside, we hope that in future years the members will be able to make use of a more suitable place to exercise themselves in one of the most necessary of all arts.

N.B. As a full account of the work done in this department may be found in the minutes, it has been thought unnecessary to give a recapitulation here.

We have now given a summary of the work of the Association since its establishment, and we heartily congratulate our fellow members on the splendid results. We wish also to express the pleasure with which we have witnessed the zeal and enthusiasm displayed by all, from the Reverend President whose interest never for a moment flagged, down to the last who have joined our ranks and entered into the work as heartily as those who belonged to us from the first.

We would wish also to refer to the harmony and good-fellowship which have all along prevailed amongst us. And for our own part we cannot refrain from expressing our gratitude to all — for their uniform kindness and consideration — overlooking our many shortcomings and encouraging us every way in the fulfilment of our duty.



We shall now conclude with the assurance that, should our industry flag in future years, or should our resources of zeal and energy begin to fail, the work of these two years will serve us as a rest-fund from which we may draw, from time to time, a fresh store of enthusiasm and will enable us and our successors, with God's blessing, to continue a work so auspiciously begun.

A. M. D. G.

M.F. Gorman, Secty.

June 22nd/76

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On Friday, the 2nd of Feb'y <1877> the feast of the Purification of Our B. Lady, we were honored with a visit of the Rt. Rev. C.H. Borgess, Bp. of Detroit, accompanied by the Very Rev. Chancellor of his Diocese. On that day, in the College Chapel, in the presence of the whole community of the College, and of several visiting priests, the Rt.Rev. Bishop promoted to Subdeaconship our zealous treasurer, Mr. Cushin, and our energetic co-laborer, Mr. O'Brien. At the same time and place, Tonsure and Minor Orders were conferred on Messrs. Mungovan and Stebbins, both zealous members of the Academy. We feel great pleasure — nay a certain pride in recording these events which confer new dignity on our Associaion



of which these gentlemen are such devoted members. We are sure, that, as they have accepted our congratulations as friends and fellow-teachers, so they will not refuse our greetings as Associates of St. Basil's Academy.

Owing to the retreat preceding the ordination, the gentlemen who were to read at this meeting had not their papers prepared. Their place, however, was supplied and well supplied by the Rev. President. Always eager in the interests of the Academy, Father Ferguson had prepared for our instruction and intertainment a panegyric on Cardinal Antonelli. It is needless to record here the deep interest furnished by a paper on such a subject, as the great Cardinal whose death has been severely felt by the Pope and the whole Catholic world ...

\* \* \*

... Academy face to face with the sad duty of choosing his successor. The question was accordingly laid before the members by the President. It is true there was still a remnant of hope that the change might be only temporary and that we might possibly see Mr. O'Gorman back again, to resume the position he had so long and so ably filled. The President was kind enough to propose the former treasurer as successor to Mr. O'Gorman, and after a short dis-





cussion which only evidenced a general dread of the responsibility of a position rendered truly difficult by having such a predecessor as Mr. O'Gorman, the motion was accepted and passed without opposition. The new secretary, though fully aware of his incompetency to fulfil the onerous duties of the position, and somewhat loathe to exchange the purse for the pen, bowed before the will of the Academy. Readers were then appointed to the following meeting and the Academy's work for the year 'Seventy-Eight' was brought to a close.

January 15th '79.

The Academy held its supplementary meeting at the usual hour this evening. As it is not customary to read the minutes on these evenings the work proper to the meeting was immediately introduced. Since the last meeting our Academy had suffered a great loss by the death of its esteemed and able secretary, Mr. O'Gorman. We have had occasion already to allude to his illness. It had gone on increasing since the night of the thirteenth of November and although to the last we could not bring ourselves to despair of his recovery, yet our hope became more and more feeble as time went on without any abatement of his malady. Towards evening of the last day of the old year the last hope of recovery vanished and it became evident that death was near. Our only consolation then, and it was a



great one, was to draw near his bedside and assist at the administration of the last sacraments, shortly after which he calmly breathed his last. Our intention is not here to attempt to give expression to anything like what we all felt at his loss. 'Tis not for the present members of the Academy, for those who knew Mr. O'Gorman and who feel what a loss they have sustained, that we now speak. On the contrary, we feel loath to trifle with their sorrow. But we think we owe it to those who may come after to notice by at least a few words the death of him who chronicled, up to the time of his falling ill, the doings of our little Society. Mr. O'Gorman has left in Assumption College and in our little Academy, a place which is hard to fill. In the College we have known him long as an able teacher and only stern necessity seemed able to make us realize that it was possible to do without him. Under a modest exterior and a manner most unassuming, he concealed an ability that would have guaranteed him respect amongst the highest scholars in the land. But whilst we regret the teacher, we simply deplore the loss of the genial, warm-hearted friend. We shall long remember his kindly cheerful manner, so calculated to make all who enjoyed his company take a bright view even of things naturally gloomy. In the Academy Mr. O'Gorman's death can be regarded as little short of a calamity. He was one of the gradually



decreasing few who had assisted at its forming, and ever since we know how his talents and his energy were unsparingly at its service. Each successive meeting found him punctually at his post, even when his strength had failed and the mere holding of a pen cost a painful effort. The last labors of his too short but useful life, the last effort of his gifted mind was, we may say, given to this Academy; and the last lines he penned were on the paper of this minute book. Far more indeed than this would have to be said, to give an idead of the sorrow we feel at the loss of our gifted secretary; and the gratitude the Academy owes for his long and faithful service. Year by year we have had occasion to regret the loss of many a faithful member but we were consoled to think they were only called to labour in a more extensive field. This is the first time the hand of death has fallen on us and our grief is altogether new. But we are not without our consolation. The others were called to scenes of greater labours and perhaps greater trials, Mr. O'Gorman we lose to the land where labour and trials are unknown, and where a life of sacrifice and of modest, unpretending virtue will find a glorious reward.

With the old year we lost from our midst another loyal member in the person of Mr. Fauls. His health was no longer fit to



bear the strain of college life. He is gone to recruit his strength in the home of his family, bearing with him the best wishes and the heartiest sympathy of all who knew him in Assumption...

\* \* \* \* \*

Tuesday, Nov. 8th, 1881.

The members of the Academy met this evening for the purpose of reorganizing after the long vacations, the first meeting having been delayed so long for reasons beyond control. We were happy to find most of the old members again assembled and the places of the absent ones more than filled.

Since the closing meeting of the last scholastic year, there have transpired some events, in part joyous and partly sad, touching the Academy and of an importance demanding notice. Rev. Messrs. Semande and Côté have been raised to the sublime dignity of the priesthood. To both of them the Academy tenders its heartiest congratulations. We hope that a long life of usefulness awaits them in their noble calling. The fact that their new dignity does not necessitate their withdrawal from the Academy provides us with another motive for self congratulation. Rev. Father Côté, it is true, is temporarily absent by reason of ill





health but we have every hope soon to see him back again in renewed strength and vigour.

Unfortunately, with so legitimate a subject for joy we have to associate a feeling of profound regret at the loss of an old and faithful member in the person of Mr. Mollaret. His death, which happened in the early part of vacation after a painful and protracted illness, brought sorrow home to his many friends in Assumption College. Those who knew him best had occasion to discover under a rather cold exterior a warm and generous heart, and that the members of the staff lose in him an earnest co-labourer and a genial companion.

Endowed with good parts and an indomitable energy, he could hardly have failed of success had Providence pleased to call him to the work of the holy ministry. But he was taken away just as a future of great usefulness seemed to open up before him. We may hope that Almighty God, seeing his readiness for his work, has taken the will for the deed and called him beforehand to his reward.

There were circumstances in his case which interspersed death's inevitable gloom. To be cut off in life's spring time, far from home, and without those near to him beside him in his long and painful illness is certainly to outward seeming a darkly picture. But of death



we can at best see but the dark side  
and it is seldom that a glimpse of the  
ineffable joys which lie beyond escapes  
through those portals so gloomy to us...

(Minutes book of the Academy is in the  
archives of Assumption University,  
Windsor. Transcribed from a xerox copy  
of pages 4-5, 51-58, 73, 130-132,  
191-192 made for Father Robert Scollard  
and placed in the General Archives of  
the Basilian Fathers)



THE LOCAL RULE OF THE BASILIAN FATHERS  
OF ASSUMPTION PARISH, SANDWICH, ONTARIO,  
September 1943

Community Exercises

Rising - 5:45

Meditation - 6:05

Spiritual Reading -11:30

Examen -11:50

Nigh Prayers and  
Points of Meditation- After Supper

Theological Conference, 11:30 Thursday

Friday, 7:30 Holy Hour.

We should avoid all engagements, as far  
as possible, that will interfere with  
the above spiritual exercises.

Father Beuglet	- Bell ringer
Father Allor	- Scripture Lector
Father Wilbur	- Morning Prayer
Father Murphy	- Evening Prayer

No member is excused from Community  
meditation, without permission, except  
Sundays and Holy Days, and when Mass is  
to be said after nine o'clock.



Week-day Masses

6:00 o'clock Mass  
6:40       "       "  
7:20       "       "  
8:00       "       "

Sunday Masses

6:15 o'clock  
7:15       "  
8:15       "  
9:30       "  
10:30       "  
12:00       "

The Priest that says the 6:15 Mass makes the announcements, reads the Gospel.

The Priest that says the 7:15 Mass makes the announcements, reads Gospel and Epistle, Sermon. Confessions after his Mass. Helps with Communions at 8:15 Mass.

The Priest that says the 8:15 Mass makes the announcements, reads Gospel, Epistle — Sermon. Helps with Communion at 7:15

The Priest that says the 9:30 Mass, Children's Mass, reads Gospel, short instruction, helps with Communion at 8:15.





The Priest that sings the 10:30 High Mass (usually Solemn) makes the announcements, French and English, marriage banns, Gospel in English and French, sermon in French, helps with Communions at 9:30.

The Priest that says the 12:00 o'clock Mass reads the announcements, sermon.

For good order and sharing the Sunday routine let us observe the above schedule as closely as possible.

### Mass Intentions

The list of intentions in the Vestry indicates the Mass Intention for each day and at what hour.

Do not change the Mass Intention marked for your hour, (it may have been promised). However, if you wish the intention changed, advise the Pastor.

Initial and cross off the Mass intentions that you say.

By privilege granted January 21st, 1941, "Unica Missa de Requie, ter in hebdomada celebrari possit." See the letter of Bishop Kidd, dated March 6, 1941, in Vestry. (Privilege for five years)



Mass intentions received from parishioners, should be entered in Mass Intention Book, without delay, or given to the Pastor.

When Masses are promised on definite dates, they should be entered in the Mass Diary, and crossed off in the Mass Intention Book.

### Tabernacle Key

The Decree on the care of the Blessed Sacrament declares the serious obligation on priests of taking care of the Tabernacle Key.

We are forbidden to leave the key in the door when the Tabernacle is closed.

The Key must always be under lock and key or in the custody of a priest.

Hence the priest who uses the Tabernacle Key is responsible for its safe keeping until it is placed under lock and key, or until it is handed to another priest who accepts care for it.

### 1943 Census

Father Beuglet, rural section.

Father Wilbur, Blessed Sacrament Section.



Father Allor, Mill Street to South St.

Father Perdue, West of Church to Mill.

Father Murphy, East of Church.

1. All new cards are to be used. A new card is to be written up for each family.
2. Date of visits are to be placed on the back of the card.
3. Time of census taking is 2:00 to 5:30 o'clock on Monday, Tuesday, Wednesday and Thursday until completed. (Free afternoons and Confession afternoons excepted)
4. Ten to fifteen calls should be made on those days.
5. Census cards are to be returned to the Pastor by the next morning, after the usual entry is made in the Parish Census Book (in pencil). (Family names should be written before the baptismal name)
6. Census should be completed by the first of December.
7. Census cards should give quite a complete record of each family and "Status animarum" as required by the Bishop.



8. Do not smoke on the street or in the home. Do not drink liquor nor take lunches with the parishioners during the census.

Let us give all the time possible to bring back the scattered sheep. Wayward souls are the lost jewels that we should seek for until they are found.

To systematise this mission work we shall list them under ten groups, and try to keep in touch with them; Calling on them, manifesting interest in their welfare and encouraging them to be solicitous about religious duties.

- List:
1. Marriages or concubine cases that cannot be validated.
  2. Invalid marriages that can be validated.
  3. Valid mixed marriages.
  4. Notorious perverts.
  5. Delinquents who neglect Mass and Easter duties.
  6. Children in Public Schools, High Schools.
  7. Children in Public Grade Schools.
  8. Children in other neutral schools.
  9. Converts.
  10. Very poor who need the encouragement of the priests.





### Confessions

Saturday afternoon - 3 to 5 o'clock

Saturday evenings - 7:30 to 9:30

Before Holy Days, same hours are observed.

For First Friday:

Children, Wednesday 10 o'clock at school; Thursday 9:30 o'clock in Chapel.

Adults, Thursday, 3 to 5 in afternoon; 7:30 to 9:30 in evening.

Sundays before the 8:15 Mass.

Every day during the week before the 7:20 and 8:00 o'clock Mass.

Every Friday after Holy Hour in the Chapel.

### Sunday Evening Devotions

Vespers once a month, priests take turn.

Devotions, Rosary and Benediction.

One or two series of catechetical instructions.



Priests are to avoid as much as possible all engagements that will interfere with their presence at Sunday evening devotions, Holy Hours, and all other public devotions of the Parish.

The general house calls, door, telephone, and urgent sick calls will be looked after by the following:

Monday afternoon and evening, Father Perdue.

Tuesday afternoon and evening, Father Murphy.

Wednesday afternoon and evening, Father Allor.

Thursday afternoon and evening, Father Beuglet.

Friday afternoon and evening, Father Allor..

Saturday morning, afternoon and evening, Father Perdue.

Sunday, in turn from 2:00 o'clock.

If it is necessary to leave your post, you should ask some one to look after your calls.

### Bell Call

1 bell, Father Beuglet

2 bells, Father Allor

3 bells, Father Wilbur

4 bells, Father Perdue

5 bells, Father Murphy



Free afternoon

Father Beuglet, Tuesday.

Father Allor, Wednesday.

Friday, Fathers Murphy and Perdue.

Benediction at Holy Name Sisters, Peter Street, Sundays and Holy Days at five o'clock, Father Perdue.

Essex Sanitarium, care of souls, Father Wilbur.

Father Murphy: Sacristan — care of sacred vestments, vessels, linens, Purificators are washed once a month on First Friday. Keep a supply of hosts. Prepare for devotions, etc. Name altar boys for funerals and marriages. Every evening see that all church doors and garage doors are locked. On confession nights, lock all doors of Chapel.

Funeral Records

The form that we use for recording Funerals should be filled completely by the priest who is arranging for a Funeral.

The celebrant of the Funeral Mass usually goes to the Cemetery with the funeral.



### Cemetery

Every priest in the Parish should learn many things about the cemetery, for example:

Where to find the names of lot owners.

Where to find the owners of lots in each "Quarter".

Where to find single graves.

Where the double lots are and the large lots.

Where the children of different ages are buried.

Where to find the number and prices of lots and graves.

Many lot owners come in regularly to pay their annual cemetery care fees. The priest that receives these fees should not fail to give a receipt, specifying the year paid for, and also to enter the amount received on the Cemetery card of the lot owners.

### Marriages

The priest who makes arrangements for the marriage of a couple should fill out as





completely as possible the Marriage Form of the Parish.

Enter in the Mass Diary the hour and names under the proper date of the marriage and when the date is fixed.

The new questionnaires should be carefully filled out and pre-matrimonial instruction given at the same time.

Arrange a date for the rehearsals, which will not conflict with other rehearsals.

The License or Certificate of Proclamation should be filled by the priest who performed the marriage.

He should also enter the marriage in the proper marriage register, and also in the baptismal register in case one of the parties or both were baptized here. In case they were baptized in other parishes, the new notice of marriage should be sent to those parishes.

In case dispensations are required, the Pastor should be consulted.



## REV. EDWARD HARTMANN, CSB

In these thoughts on Father Hartmann, Father Cornelius Crowley brings to mind some of the traits that endeared Father Hartmann to students, alumni, confreres and friends.

Father Hartmann's sudden death in study week this Spring was a shock to all of us. I learned about it when I returned from a weekend trip to Toledo late Sunday night, 24 hours after it had happened. I went to my room for a while remembering the last time I had talked to him, the Friday previous. We had talked English department business for about two hours and I had suddenly realized how much work he was doing and how he disguised the fact that he was in apin. I finally went down to see him in the parlor. Even in death he wore a smile.

The next day I met his family. I had met his mother a few years ago in Brantford, a charming old Irish lady whom he delighted to tease, but who could still put him in his place with a look and a "Now Edward". At this second meeting I took her to the parlor where her son lay. She was 84 years old, now, walking more carefully than she had done when I first visited her. We walked over to the coffin, and I stepped back. She began to cry softly.



She must have learned many things about her son during that day and the next as she put together her own memories with the remarks and tributes made by visitors and friends who came to pay their last respects. She must have learned that when he died something of life and wit went out of our campus life, something of gaiety and affirmation went out of the lives of people who knew him.

There was the elderly lady and her husband who had known Father Hartmann in the old days at Catholic Central in Detroit. They came up to me, chatted a while and suddenly she summed up reminiscence: "Father, it may seem odd to say this but he had such elegance". I got thinking about it later and several things fell together. His specialty was 18th century literature, the culture of an age of balance and decorum. He joked a lot about carrying the mace at Convocation, but he carried it with grace and a dignity in keeping with the ancient academic ceremony. Actually he had a great love for tradition. When I looked over his library I found this love suggested in well-thumbed books on old silver, old British houses, ancient towns and villages, hidden away among volumes of English literature and autographed copies of modern plays by his dramatist friend, Norman Holland. Yet in spite of his love of tradition he was never old-fashioned, never cold or distant. Mrs.



Ford, in the bursar's office, remarked how he used to put his head inside the wicket every morning, say hello and joke a bit. Tony, who swept the hall, got his "Buon Giorno" plus a declamation that had the same fervor and enthusiasm as that given the latest dignitary who might be on his way to the president's office.

Mrs. Hartmann must have noticed how many people came to see him: alumni, students, parents, friends, Catholic and Protestant and Jew; there were people who walked, and others who came by bus, and others who rode in limousines bigger than the campus had seen in a long time. Some of them knew his family, knew the priests, knew the College. Others knew no one, except Father Hartmann. I remember the girl who stood near the door, watching from a distance, while the tears ran down her face. And the little Italian worker who cuts grass on the campus. He came in alone, walked humbly to the kneeling bench, said his prayers, and then went out. He spoke to no one.

Yes, Father Hartmann had a manner. Those of us who lived with him will remember how he enlivened the dinner table, raking the table from end to end with salvoes that would force a smile to the face of the grouchiest of breakfast confreres. The fact that he was well read without advertising it came home to me strongly when I lectured later to the Catholic





Theatre of Windsor and heard the secretary read in her minutes an account of the talk given by Father Hartmann exactly one month before: it was a talk on the choosing of plays by amateur groups, and it was full of wisdom and a wide reference to many authorities.

The talk to the Theatre Group reminds me of the peculiar humility of the man: he never felt that he knew enough to address these groups, but he always did a magnificent job. He said he couldn't write, but his letters were masterpieces.

His humility came through in other ways, too. He could liven a dull and pompous administrative meeting, and cut down a self-obsessed confrere, but like all witty men he sometimes cut deeper than he intended. When this happened, he was the first to apologize. He never liked to hurt. I think this was one reason why he found being Dean of Men such a difficult chore. There were students he should have expelled; he had good reason to sometimes, but he always ended with the question: "Why should I ruin a life?" That he might ruin the student's life was debatable, but the possibility frightened him.

Well that's the way he was. Good to live with. Generous. A happy affirmative man who liked people and respected them, and made them glad to be around



where he was. I haven't told the whole story. I personally believe that he suffered a great deal of pain in his last few years, but he joked about it so that you didn't know whether he was serious or not. Now we know he had reason to be serious, but he had a horror of being a hypochondriac, or of not carrying his load of work. He was proud of his priesthood, and proud of Assumption.

When his mother was leaving, the day after the funeral, I walked out to the front steps with her. She stood for a moment with me while the family went to the car. She walked down the steps, stopped, turned around and looked at Assumption for a moment. Then she said: "I think I know why Edward loved it here." And she moved on to the street where her family was waiting. Somehow, she seemed content.

(Transcribed from Alumni Times, quarterly publication of Assumption University of Windsor, Vol. 2, No. 3 (Summer 1957) p. 11-12. Written by Father Cornelius P. Crowley, Head of the English Department)





